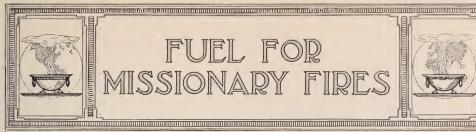






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FUEL FOR MISSIONARY FIRES



- The Christian spirit of German soldiers at the front is seen in the fact that some have sent part of their meager pay to help meet the needs of the missionary societies. (See page 105.)
- 2. A successful business man recently gave this pointer to 700 ministers: "If you ask a man for ten dollars for missions when he is accustomed to do business in tens of thousands for his own benefit, he despises the smallness of the enterprise. It is belittling to the Kingdom of God." (See page 119.)
- 3. A remarkable fact is that the Christians of "heathen" China have recently observed a day of prayer for the warring "Christian" nations of Europe. Chinese government officials were present at many of these services. (See page 81.)
- "By one of the great providences of God," says Mr. Basil Mathews, of London, "Dr. John R. Mott, the Chairman of the Continuation Committee of the World Missionary Conference, is an American, a neutral, and is one of the greatest reconciling personalities in the world to-day." (See page 109.)
- 5. The pastors of nearly half of the Protestant churches in France are now in the army. (See page 152.)
- 6. The same notice boards in Changsha, China, which a few years ago held edicts proclaiming death to the "foreign devils," recently displayed posters advertizing Mr. Eddy's evangelistic meetings. (See page 82.)
- 7. The wild, warlike Waziris on the northwest frontier of India have told the British government to take away its troops as they will be responsible for the present for the peace of that part of the world. (See page 149.)
- 8. A Peking shop displays this sign every Sunday: "To-day is worship day." This silent message proclaims a new idea to passers-by, who have always worked seven days in the week. Sunday is now observed as a day of rest in Chinese government offices and colleges. (See pages 82 and 94.)
- More than half of the population of the United States now live under prohibition laws. (See page 86.)
- The Constitutionalist government in Yucatan, Mexico, has issued decrees closing all saloons, under penalty of death, suppressing cock-fights, lotteries and gambling, and freeing all slaves. (See page 85.)
- The zeal of South African Christians converted in Johannesburg, is shown by the fact that, without missionary help, they have established churches in the interior and have erected chapels. (See page 84.)
- The British government in India has invited American missionaries to take charge of a settlement of robbers in the Madura district, and offers to meet most of the expense. (See page 148.)



REV. DING LI MEI—THE CHINESE STUDENT EVANGELIST (See the sketch of Mr. Ding's life on page 130)

THE



MISSIONARY REVIEW



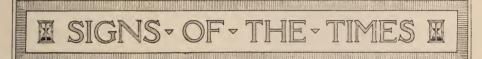
OF THE WORLD



Vol. XXXVIII, No. 2
Old Series

FEBRUARY, 1915 ·

Vol. XXVIII, No. 2 New Series



CHINESE PRAYER FOR EUROPE

A SECOND time the officials of the Chinese Republic have called upon the Christian churches the land for a season of special prayer. On April 27, 1913, prayer was sought for China, to-day it is for those suffering from the terrible war in Europe. By the advice or invitation of President Yuan Shi Kai, Sunday, October 18, 1914, was set aside as such a day of prayer for Europe, and representatives of the Republic were present at many of the services. In Amoy, for instance, there were present the Taotai Wang Shou Chen; the Su-beng Magistrate, Lai Ju Lin; also Hsin Kuei Fang, the second in command of the Amoy Forts; Wang Ch'en Chang, Chief of Police; and Chen Ngen Tao, Diplomatic Officer of Amoy. The Taotai spoke in part as follows:

"We meet here this afternoon to pray for peace, and I am exceedingly glad to have a part in these exercises. As I see it there is not a man that does not desire happiness—not a man that does not desire to see peace reigning everywhere throughout the world. This war, the result of militarism, has torn the world to pieces. The President of the United States tried his best to act as peacemaker but adverse forces were too strong. And now man having reached the limit of his resources, we come and pray for help from Heaven.

"The Book of Odes tells us that the great God rules all under Heaven, and with splendid power influences the nations of the world for peace. The Historical Classic says: 'Heaven pities the people and most certainly hears their cry in the time of need . . .' Heaven does not want strife, and will assuredly understand your purpose. Washington was a man of prayer and in the time of the Revolution a portion of every day was

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this Review, but do not acknowledge responsibility for opinions exprest, nor for positions taken by contributors of signed articles in these pages.—Editors.

spent in prayer. Lincoln also, during the Civil War in America, spent much time in prayer, and at such time as the present we do well to remember his words and manner of prayer. He did not pray especially for the success of his own armies—not that his soldiers might prove victorious, but, that war might cease and the whole world be at peace.

"Recently President Wilson called for a day of universal prayer in behalf of the struggle in Europe; we are thus but following his example in meeting here this afternoon to pray that war may cease and universal peace be established throughout the entire world. And so to-day unitedly and with one voice in unison with this whole nation, we lift our hearts in prayer. God is not afar off. He is at all times near—in reciprocal relation—and so will hear and bestow peace in answer to prayer—prayer of unbounded, unlimited power."

Much has been said about Confucianism becoming the national religion, but such a spectacle recorded has not the appearance of China's adoption of Confucianism. The religion of Jesus Christ has taken a mighty hold on the Chinese officials and people. May the day soon come when they shall be fully convinced that Christ is the only Savior, and that His is the one religion that China needs.

CHRISTIAN LEADERS IN CHINA

THE influence of Christian men and women is being felt in many commercial centers in China to-day. In one of the busiest streets of Peking this sign is hung out every Sunday: "To-day is worship day." This is striking to the Chinese, who for forty centuries have worked without ceasing, bartering and selling every day in the year. The President of the Government Normal

School in Peking is an officer in one of the Methodist churches, and a prominent member of the Board of Communications is Superintendent of the Sunday-school.

Similar leaders for the next generation are being trained in mission schools to-day. Within the past four years the principal of the Peking Intermediate School, Mr. W. W. Davis, has built it up from 80 pupils to 571. Starting with a few small Chinese buildings, his space equipment has been rapidly enlarged so that many hundreds of students are now lodged in half a dozen Chinese compounds or courts, and spread their bedding on any available spot. During chapel services part of the students in this school are forced to stand under a Chinese mat in the open court. Equipped with a modern dormitory and recitation hall the school would be self-supporting.

TRANSFORMATION OF HUNAN

THE province that was longest closed to Christianity is to-day one of the most open to the teaching of the Gospel.

Changsha, Hunan province, where the Yale Mission is located, Mr. Eddy had remarkably successful A thousand Confucian meetings. students asked to join Bible classes. This is the capital city which long rigorously excluded Christian missionaries. In October of last year posters announcing the evangelistic meetings were hung on the same notice boards that a few years ago held edicts proclaiming death to the "foreign devils." Fifteen years ago mobs would have driven out the evangelists; to-day three thousand gathered thrice each day to hear the

Gospel message. To-day the missionaries were welcomed at the gate by the same man who in 1898 was thrice driven from the city and beaten by angry mobs. Those who then shouted "kill the foreigner" were, in October, replaced by the throngs of students who struggled for tickets of admission to the Gospel meetings. In 1900 Dr. Frank Keller, of Yale, narrowly escaped from Changsha with his life while his property was looted. Here in 1902 two China Inland missionaries were murdered and only four years ago riots occurred that compelled foreigners to flee while their churches were burned.

The wonderful contrast to-day can only be accounted for by the power of God. The ground on which the pavilion was erected for the evangelistic meetings was given by the governor himself, who sent a message of welcome. The governor's band was in attendance, and after the meeting played, "God be with you till we meet again." Fifteen Confucian principals of schools had joined in inviting the evangelists, and the editors of local papers sympathetically reported the meetings.

The three thousand students who attended welcomed the most earnest, outspoken Christian messages and the pavilion was crowded a half hour before the time to begin. The claims of Jesus Christ were presented as the only hope for China and for the individual Chinese. A thousand students responded to the invitation to study further the Christian religion.

The interpreter at these meetings was the son of a former governor of four provinces and a nephew of a former Chinese minister to Great Britain. This young man was, four

years ago, a Confucian Atheist, and a hater of Christianity. At his father's death-bed the young man asked Dr. Hume, of the Yale Mission, to pray for him, and last year when face to face with death in a prison cell during the revolution, he prayed to God as his Heavenly Father. He was baptized last Christmas (1913), and to-day stands boldly before throngs of students to proclaim Christ as his own Savior and the only hope of China.

This is only a sample of how God is calling out the new leaders to witness for Him in China as he called forth Paul, the Apostle, nineteen centuries ago, to witness for Him in Asia Minor and Europe.

EVIL AND GOOD IN NORTH AFRICA

CHRISTIANS at home have some difficulty in realizing the dangers that confront residents of such Moslem communities as those found in North Africa-in territory controlled by France and Italy. A private letter from Tangier, Morocco, describes the disturbances there due to the war. The letter, quoted in North Africa, reads in part: "Recently there was a great panic-all the shops and houses closed; troops everywhere. The Moors and the French surrounded the German and Austrian Legations, and took the ministers and their whole staff prisoners, and marched them on board the French warship. The mountain tribes have been incited to come and raid Tangier."

In the midst of turmoil, such as has interrupted Christian missionary work in most Moslem lands, the North African Mission of the American Methodist Church has held a

conference at Algiers. Encouraging reports of progress came from every station. Bishop Hartzell, has since proceeded South Africa, writes: "At Constantine two very important legal decisions have been rendered, one by a French judge and the other by a native Arab Cadi. Each of these gives the right to a Mohammedan guardian to place a boy or girl in our Christian hostels. In one case, a father protested, but was unworthy of trust, and the judge threatened him with imprisonment if he did not leave the child alone.

"A great forward step has been taken in the publication of literature in the vernacular languages, both Arab and Kabyle, including hymnbooks, the catechism, and popular tracts on religious subjects. Bible stories have been put into popular rhyme, to be committed to memory and sung by the Moslem children."

Those who are interested in the work recently begun by the World's Sunday-school Association for Moslem children will recognize the importance of this last sentence. Rev. Stephen Trowbridge and his wife, who are assigned to the work for Moslem children in the Levant, have recently begun their labors in Cairo. The Moslem "Holy War" is conducted with swords and guns to exterminate the infidel. The Christian "Holy War" is conducted with loving words and deeds to regenerate the infidel. This method must win.

AN AFRICAN "MEN AND RELIGION MOVEMENT"

REV. F. B. BRIDGMAN, a well-known missionary of the American Board, describes the evangelizing work done by men converted in

Johannesburg, who have gone back to their homes in the Transvaal and still further into the interior. At one place this, "an indigenous African Men and Religion Movement," was begun by a man named Fezi, who on returning home after his conversion in Johannesburg nine years ago, first brought his own brother to Christ. Four years ago several baptisms took place in the community, and these people have now built six chapels over a belt eighty miles long. The church membership is 140, and there is not a single mission station in the district which has a population of at least fifty thousand.

Mr. Bridgman is doing heroic work in the Zulu Missions. He is a missionary, statesman, teacher, and executive as well as preacher. The Zulu mission runs its work departmentally: (1) The churches, 26 of them with 240 outstations; (2) primary schools with 5,600 pupils; (3) higher schools for boys and girls, besides a theological seminary, with a total of 411 students; (4) publications, nearly seven million pages being issued last year; and (5) the medical work, ministering to some 5,000 patients annually. In connection with all this, the mission handles about \$82,000 a year, of which \$60,000 is raised in South Africa.

REFORMERS IN YUCATAN

W HILE the elimination of Huerta from the Mexican tangle has not yet brought peace and prosperity, the new constitutional government has issued some important decrees that indicate higher moral and political standards. In Yucatan, the far eastern province of Mexico, to which reference was made in our November

number, a decree was issued closing all saloons, and imposing a death penalty on all who violate the decree. Two days later cock fighting was supprest, lotteries and gambling were prohibited, and all slaves were emancipated.

How successfully these decrees can be carried out time only can tell, but they indicate the intention of the constitutionalist movement. who have lived in Mexico know how strongly the lottery and gambling instinct has taken hold of the people. Indian peons have now been given absolute liberty to serve where it suits them best, and to change their residence without having to pay debts which have hitherto kept them the slaves of their employers. liberty to the debt slave is a blow to the haciendado who must now give better treatment to laborers if they are to be willing to work for him.

On November 13th "A decree was issued prohibiting the kissing of images in the churches, and ordering all fonts of holy water to be taken from the churches. Rules were also made for the conduct of services. All foreign priests have been expelled from the State of Yucatan."

Under the Huerta régime the Protestant mission worker at Muna was compelled to leave the town because of persecution, but now, writer Rev. Charles Petran of the Presbyterian mission:

"The Presbyterian congregations in the States of Yucatan and Campeche and Tabasco held their annual Sunday-school and Christian Endeavor convention at Muna, November 5th to 8th, with an attendance of 1,000 to 1,500 present. The con-

vention was a great inspiration and encouragement to the Christians."

CHRISTIAN ENDEAVORERS UNITE FOR PEACE

THE various international Christian organizations have a special opportunity and responsibility for promoting peace and good-will. Another of these organizations, the Young People's Society of Christian Endeavor, which has branches in almost every country in the world, has started another world-wile peace The trustees of the movement. United Society have voted to establish a distinct department of Christian Endeavor for the promotion of Peace. Appropriate topics will be provided every year in the list of prayer-meeting topics used by 80,000 societies throughout the world, and special Peace literature adapted to Christian Endeavor societies will be prepared. A Christian Endeavor International Peace Union has also been organized, to which any one is eligible who will sign the following pledge:

"As a follower of the Prince of Peace I will seek to promote good-will among men and peace on earth: I will work as I have opportunity toward the abolition of war, and will endeavor to cement the fellowship of people of all nations and denominations throughout the world."

A MILLION TESTAMENTS FOR SOLDIERS

THE American section of the World's Sunday-school Association is attempting to raise a fund of \$50,000 by "nickels" from a million Sunday-school scholars, to put a million Gospels or Testaments in the hands of a million soldiers in armies

now engaged in war. Each book is to contain the inscription, "Presented by an American Sunday-school scholar."

A stream of Testaments and Gospels in various languages flows steadily, day by day, from the Bible House, New York, to Red Cross organizations, field hospitals, and other helpers of the sick and wounded, regardless of nationality. These books go out as free gifts from the Bible Society, and great numbers of special khaki editions are supplied to friends who distribute them among the troops. The London society has also sent a half million more copies of the Scripture to the troops.

The Scripture Gift Mission England has already sent out 1,750-000 Gospels and Testaments, nearly half of them to British and Territorial soldiers and sailors. About a quarter of a million Gospels have been distributed among the French troops and the German prisoners of war. The way in which the books have been welcomed by the men of all nationalities indicates an unusually receptive mood. The Empress of Russia took twenty thousand copies with her when she went to the front. Reports tell of copies of a gospel being passed along the trenches where the men have nothing else to read. Bible readings and prayer-meetings are held in the bomb shelters: and there are many true conversions in the fighting line.

THE MOVEMENT AGAINST INTOXICANTS

THE way in which the movement against alcohol is spreading, not only through the United States, but over the world, is one of the marvels

of our day. This has been a remarkable feature, so far, of the European war. Russia at the outbreak of war put a stop to the sale of vodka all through the vast empire, with results so surprizingly beneficial that it is said the change will be made a permanent one. France stopt the sale of absinthe, and prominent French writers are now advocating the prohibition of all forms of alcoholic drinks. Lord Kitchener has prescribed no liquor for the English Army while it is on the Continent.

One of the most significant events in America is the great student convention which was recently held in Topeka, Kansas, under the auspices of the Intercollegiate Prohibition Association. One thousand students were present. These men, and those whom they represent, are the leaders of tomorrow, and it is their convictions which will largely shape the policies of the country.

During the past two months five States have voted out the sale of liquor within their borders-Virginia, Oregon, Colorado, Washington, and Arizona. There are now fourteen States in the Union that are dry territory. Alabama Idaho also have elected legislatures pledged to prohibition, and legislative enactment to that effect is expected soon to follow. About 75 per cent. of the area of United States is now dry territory, while 52,000,000 of the people, more than half the total population, now live under prohibition laws. In the recent elections in Ohio 77 counties out of 88 voted dry, but the liquor vote in the "swamps" of Cleveland and Cincinnati carried the State.



COMING EVENTS



February

8th—Death of Alexander Mackay, 1890, 25th anniversary.

16th to 18th—Laymens' Missionary Movement (Presbyterian Church, South), Charlotte, N. C.

23rd to 25th-Laymens' Missionary Movement (Presbyterian Church, South), Dallas, Texas.

26th—First anti-Christian edicts in Madagascar, 1835, 80th anniversary. 26th—Samuel N. Lapsley sailed to found Kongo Missions (South Presbyterian), 1890, 25th anniversary.

13th—Birth of James C. Hepburn, 1815, 100th anniversary. 29th—Birth of Isabella Thoburn, 1840, 75th anniversary.

April

1st—Birth of William C. Burns, 1815, 100th anniversary.

May

12th to 17th—Southern Baptist Convention, Houston, Texas. 20th—Death of John Eliot, 1690, 225th anniversary. 29th—Founding of the Basel Miss. Society, 1815, 100th anniversary.

June

4th—Birth of George L. Pilkington, 1865, 50th anniversary. 4th to 14th-Y. W. C. A. Student Conference, Blue Ridge, N. C. 18th to 28th-Y. W. C. A. Student Conference, Silver Bay, N. Y. 25th—Jubilee of the China Inland Mission, founded 1865. 23rd to July 2nd-Y. W. C. A. Student Conference, Eagles Mere, Pa. 25th to July 4th-Missionary Education Movement, Blue Ridge, N. C. 30th—Martyrdom of Raymond Lull, 1315, 600th anniversary.

2nd to 11th-Missionary Education Movement Conf., Asilomar, Cal. 6th—Five hundredth Anniversary of Martyrdom of John Hus. 7th to 12th—Fifth World Christian Endeavor Convention, Chicago, Ill. 9th—Martyrdom of nine Malagasy Christians, 1840, 75th anniversary. 9th to 18th—Missionary Education Movement Conf., Silver Bay, N. Y. 16th to 25th—Missionary Education Movement Conf., Estes Park, Colo. 20th to 30th-Y. W. C. A. City Conference, Silver Bay, N. Y. 21st to 31st-Y. W. C. A. City Conference, Blue Ridge, N. C. 22nd to 30th-Missionary Education Movement Conf., Ocean Park, Me. 23rd—Baptism of Africaner, 1815, 100th anniversary.

August

6th to 16th-Y. W. C. A. Student Conference, Asilomar, Cal. 6th to 15th—Missionary Education Movement Conference, Lake Geneva. 13th to 23rd—Y. W. C. A. City Conference, Lake Geneva. 13th to 23rd—Y. W. C. A. City Conference, Estes Park, Colo.



A MISSIONARY'S MULE-LITTER CROSSING A BRIDGELESS RIVER



DR. SUN YAT SEN AT A MODERN RAILROAD STATION, TSINANFU

TRAVEL IN CHINA—ANCIENT AND MODERN

The Transformation of China

BY REV. R. C. FORSYTH, TSINANFU, SHANTUNG, CHINA Missionary of the English Baptist Mission



HE Chinese nation has an authentic history of some four thousand years, and yet more changes have occurred within the last fifty

years than in all the previous milleniums.

Thirty years ago I made a journey of about 250 miles in eight days by hard travel, twelve hours a day. The rough mule litter was my "palace car," and had only a covering of reed matting to keep out the cold or rain. The mules walked tandem with the "shentzu" (litter) slung between them. The peculiar jerk and roll as if on the ocean instead of on dry land, made some people sick. The equilibrium was sufficiently precarious to warrant great care, as a sudden swerve of the animals would upset the whole structure, with some danger to life or limb or, at least, the disagreeable experience of being plunged into a quagmire.

To-day, however, a journey of equal length can be made by railway with comfort in about nine hours. The beginning of railroads in China was made in 1876, when a line of twelve miles was built from Shanghai to Woosung, at the mouth of the Huang-pu river. This undertaking was so strenuously resisted by the Chinese, and caused so much excitement among the populace, that the Government was compelled to buy the line and transport the rails to the island of Formosa, where they rust away unused. The building of

great trunk lines is now the settled policy of the Government. The lines from Peking to Hankow, Peking to Shanghai, and Tsingtau to Tsinanfu are in daily operation. The journey on the Peking-Hankow line, in either direction, occupies about two days of continuous travel, with sleeping accommodation and all other modern conveniences. Already over 5,000 miles of railroad is being operated in China, and in a few years this mileage will be more than doubled. Nearly all the railways are owned by the Government and are controlled and operated with profit by Chinese.

The Postal System

The European postal system is now in use in all parts of China. When I landed in China in 1884 the mails for the interior had to be received by agents at the coast port and sent overland by foot messenger, who made the journey of about 250 miles in seven or eight days. Letters and papers were sent and received once in a fortnight, and the mails from London took about two months to reach the destination. Now in all the important towns, especially those connected with the coast by rail, deliveries are made at least once a day and in some Provincial capitals four or five times a day. Letters are conveyed from London to Tsinanfu in fourteen days, and before long will be delivered in even less time.

To most of the inland towns letters, papers and parcels must still be con-



OLD-TIME CHINESE SOLDIERS PRACTISING ARCHERY



MODERN FOREIGN-DRILLED CHINESE TROOPS FIGHTING IN CHINA-ANCIENT AND MODERN

veyed by foot messengers, and so the carriage of parcels is expensive, vet postcards can be sent all over China for one cent each and letters for three cents. Considering how short a time this system has been in operation it is astonishing how much has been accomplished and with what ease and accuracy the system is now being worked throughout China. Probably no European country is more cheaply or efficiently served than China, until recently, the most backward of all countries. system is at present being worked at a loss owing to the expensive use of foot messengers, but with the extension of the railways the postal department will be an increasing source of revenue.

Steam Communication

On sea coast, lakes, and rivers of China some steam boats have traveled for many years, tho the fares are still very high. The passenger and freight traffic is enormous. When Hongkong was ceded to the British Government in 1841, the island had no traffic, and was merely a barren rock. It has now a place in the shipping world next to that of New York. By far the largest share of this traffic is conveyed by British vessels, and the number of foreigners in China who are of British nationality exceeds that of all other countries combined.

Changes in Manners and Customs

Chinese society has been revolutionized within the last twenty years. In clothing, for instance, the loose flowing robe is being rapidly replaced by the tight-fitting European style of garment, a less picturesque, but more convenient costume. The transition

stage is evidenced by the number who wear ordinary Chinese clothing with European hats and shoes. The queue, which was forced upon the Chinese men by their Manchu conquerors in 1644, is now being rapidly discarded. When the Manchus tried to compel the women to unbind their feet, they utterly failed; but now the women are more and more coming to realize the beauty and convenience of natural feet as God made them. It is quite common now among the younger women and girls to discard the cruel and hideous custom of foot binding.

Another conspicuous change is seen in the uniform and accoutrements of the soldiery. In 1885 I found the Manchu soldiers armed with bows and arrows and drest in ill-fitting garments; some of the foot soldiers were armed with matchlock muskets, and other obsolete weapons, while some had only spears and shields. Now, under European military instructors, the entire army has been remodeled. all the soldiers carry modern rifles, and are drest in soldierly uniforms suited to the seasons of the year. Barracks are built and furnished as in Europe. The men are chosen from a better class than formerly, and are better paid. They have proved their efficiency by putting down in the short space of two months a most formidable rebellion having its center in Nanking.

Changes in the Large Cities

In the year 1900 all thought of adopting western ideas was scouted by the Chinese and the people seemed possest with the idea of resisting everything foreign, and adhering rigidly to their ancient customs. Today all this is changed. Some of the Provincial capitals are now lighted, at least in their main streets, with electricity, and are vigilantly patroled by policemen in uniform. The streets in Peking have been gradually transformed. Main lines of traffic of



THE FORMER FEMALE BONDAGE
Typical Woman with Bound Feet

ample width traverse the entire city. These are macadamized, frequently watered by hand to prevent raising the dust, are lined with trees and lighted with rows of electric lamps. They are worthy of the capital of the great Republic. The officials now dress in European costume and drive to and from their residences in handsomely appointed broughams, instead of the old-time, rough, springless carts or sedan chairs borne on the shoulders by carriers.

Foreign style in government build-

ings and residences is now largely adopted and it is becoming more and more common. The electric telegraph is in daily use in all large cities, and in most of the important towns messages may be sent in English to all parts of the world. The telephone is also in common use and even Marconigrams can be transmitted from Peking to various centers in the Provinces. The native city of Hankow, which was for the most part destroyed by fire during the late revolution, is now to be rebuilt in modern style with all the conveniences of modern civilization.

In some cities public parks and open spaces are being reserved for the public, model prisons are being built, and large halls for the transaction of public business are now formed in all the provincial capitals.

The entire remodeling of the judicial system is one of the many reforms to which the officials of China are now committed. Until this is accomplished no first-class European powers will be willing to allow their nationals to submit to her tribunals. Soon China, like Japan, will rise to the position of other great powers and will impose her laws impartially on all who live within her jurisdiction.

The New Republican Government

This is, perhaps, the greatest of all the recent changes in China. The ease, completeness, and celerity with which this enormous change has been made is the more astounding the more it is understood. Those who know China best, were as much surprized and confounded as were any others. The change seemed utterly at variance with all that any one

acquainted with the people would have predicted. From what one knows of the habits and customs of this ancient people, of their almost universal reverence and respect for the past and rigid adherence to customs rooted in their remote and venerable history and daily practise, none could have believed that their

dynasty. Now, in their turn, the Manchus have been put aside as utterly incompetent, and have been compelled to retire without bloodshed. This is a remarkable instance of wisdom, discretion and toleration on both sides, especially on the side of the Republican leaders.

The reasons for this sudden change



THE NEW FREEDOM FOR WOMEN IN CHINA

A Christian Woman's Conference at Weihsien, May, 1913. Three hundred Chinese delegates attended, 25 of whom traveled on foot an average of 27 miles. Nine of these were over 70 years of age

cntire thought and system could have been so completely altered and in so short a time. The transition from an Imperial Government to a modern Republic is one which would have been beyond belief a few years ago.

The Manchu dynasty has disappeared as suddenly as it arose, nearly three centuries ago, when the hardy band of warriors from Manchuria seized the reins of government from the worthless rulers of the Ming

are, perhaps, not difficult to find. There had been gradual preparation for it during many years. The scholarly classes from whom, for many centuries, the rulers of the nation have been almost exclusively chosen, came to realize that unless radical reforms were speedily instituted, the nation would soon cease to exist. The object lesson of Japan, once controlled by China, rapidly transformed from the position of an

inferior race to that of a first-class power, was brought home to the thoughtful and influential student class when the Japanese fleet utterly destroyed the Chinese navy and forts in Wei-hai-wei. The lesson was further enforced by the victory over Russia. This was a most startling

America, brought back new ideas and put their talents at the service of their country. All the noted reformers were men of this type.

The influence of Christian literature also and of Christian missions has been very marked and is becoming more and more recognized.



THE ANCIENT CHINESE "COURT OF RIGHTEOUS (?) JUDGMENT"

These have now been replaced with modern courts modeled after those of Europe and America

revelation to the Chinese. Western education and other sources of enlightenment had also been at work for some time. The Government had chosen able men to represent it in Europe and America, and these brought back new ideas which bore fruit. Veteran statesmen like H. E. Li Hung Chang visited the great powers of the West. Young men of ability, who were sent by the government to study in Europe and

Christian men have been placed in prominent positions in the government service and have not found that their frank avowal of belief in the Christian faith has hindered them from attaining the rank even of Cabinet ministers.

The First President

Perhaps the greatest individual element in the change to the present form of government is in the person

of II. E. Yuan Shih Kai, the first President of the Republic. He distinguished himself first as an officer in the Chinese army, when fighting the Japanese on the banks of the Yalu river. Subsequently he became the Governor of Shantung, in place of the notorious Yu Hsien, who massacred so many missionaries in Tai vuan fu. Yuan was then transferred to Tientsin, as Viceroy of the Province of Chihli, and gained the good will of the foreign community by his lavish hospitality. When called to the support of the tottering Manchu Government he found the forces in opposition too strong for him, and he was suddenly thrown out of office. He retired to his ancestral home in the Province of Honan and quietly awaited the dénouement. After four years the Manchu Government recalled him when the revolution broke out, and by consummate skill and patience he persuaded the Manchus to retire and to accept the new republic.

1915]

President Yuan has succeeded beyond all expectation. This is freely admitted by all who are able to take a just estimate of the difficulties to be faced and overcome and the large measure of success already attained. That the new Republic, tho now only two years old, has been able to put down a very formidable rebellion is a very notable instance of its virility. Loans have been negotiated with the Quintuple group representing the leading financiers of Europe, and these have been secured on fairly equal terms, and without loss of dignity on the part of the Republican Government. The rebellious soldiers have been quelled and brought to obedience, and the rule of China is

still acknowledged in at least parts of Mongolia and Tibet.

One of the most astounding changes of recent times has been the summary suppression of opium growing and opium traffic throughout China. The government practically forced the British and Indian governments to discontinue this infamous traffic. and has thus brought to a close what



PRESIDENT YUAN SHI-KAI The Modern Ruler of China

has been for so long a disgrace to the British nation.

Equally drastic measures have been taken against rebellion and incompetence in the Parliament. Four hundred members were summarily expelled and the remainder were left powerless to act. Careful selections



THE ANCIENT EDUCATIONAL SYSTEM OF CHINA

Rows of old Examination Stalls, used for Civil Service examinations based on the writings of Confucius.

These have now been torn down to make way for modern universities

will have to be made in the provinces if the Parliament is to work harmoniously with the Executive for the best interests of the country.

Religious Changes

Another very significant evidence of change is the attitude of government and people toward Christianity. Heathen practises and superstitions have largely lost their hold on the minds of the people. Idolatry is fast becoming obsolete, especially among

the westernized student class in the government service. These young men exercise a wide influence in the various parts of the country from which they come. Sunday is now observed as a rest day in all the government offices and colleges, and all students are free from class attendance on that day. The temples are largely forsaken by intelligent people, and those who frequent them are in the main the peasantry, the largest proportion of them old women.

One instance of the decline in idolatrous practises is that the pilgrimages made to the sacred mountain of T'ai Shan, in Shantung, are reduced very considerably in recent years. This mountain is the most famous of the five sacred mountains of China, on whose heights Yao and Shun, the ancient kings, worshiped, and where Confucius himself bowed

and girls are being brought up to despise the idols in the temples and to worship the only true God. In the surrounding country are found thousands of Christians, and the chair coolies, who carry visitors up the mountain side, are Mohammedans.

Christian schools, Christian literature, evangelistic preaching, and



MODERN SCIENTIFIC EDUCATION IN CHINA
The main hall of the Christian Institute at Tsinanfu, Shantung

down. The pilgrims to the temples and shrines on T'ai Shan used to come from all parts of China and her dependencies, and were said to number over a million persons from all ranks and classes. In 1912 I found the road up the mountain almost deserted and no one seemed to be in any of the temples. One of the priests confest that in receive years the attendance had largely declined. Three missions are represented in the city of Taian, at the foot of the sacred mountain. In the mission schools hundreds of boys

patient, persistent teaching in every large city and in many villages have brought idolatry into general disrepute.

In the city of Tsinanfu, where I am now residing, immense changes have taken place in recent years. In the year 1900, at the time of the Boxer troubles, the inhabitants of this city were in intense excitement, so much so that all foreigners had to retire to the coast. Now there are hundreds of foreigners peacefully residing in the city, attending their various vocations. Their lives have

been carefully preserved through all the recent revolutions. Preaching is daily and nightly carried on to hundreds, and at times even to thousands of interested hearers. There are here three Protestant places of worship and two Roman Catholic Museum would do great credit to any town or city in England or America, and is unique as being wholly devoted to the Christian propaganda. This building is visited by hundreds of thousands of persons of all ranks and classes annually, and



ANCIENT SUPERSTITIOUS RELIGIOUS OBSERVANCES IN CHINA

The family engaged in the worship of ancestors

cathedrals, with thousands of worshipers in constant attendance. There is a Christian Institute,* whose doors are open every day of the week and often at night. The Institute

*There is an Institute building, designed for the use of the soldiers of the garrison, numbering some thousands of men, the only Chinese Soldiers' Institute in China. There is a Y. M. C. A. for the young men and students; a kindergarten, with 200 pupils; five Sunday-schools, with hundreds in attendance. A medical college, with some 50 students, and a hospital, with 100 beds, will soon be attached to it. The Arts College, from Weihsien, and the Theological College and Normal School, from Tsingchoufu, in connection with the Shantung Christian University, are to be removed, and are planned to be built outside the south suburb wall, close to the Institute and Medical College in Tsinanfu.

all who come get some knowledge of the Gospel of salvation.

All this progress has been made within the last few years, and the triumphs already achieved are but a foretaste of the still more wonderful advance which we may venture to prophesy will be accomplished in the near future in this thoroughly awakened, the fast-changing China. "These are days when we witness the birth of a new civilization in one of the greatest nations on earth."



MODERN CHINA · EXEMPLIFIED IN NANKING CHRISTIAN UNIVERSITY

Students of Nanking University marching to celebrate the first anniversary of the establishment of the Chinese Republic

A Notable Union Work in China

THE INTERDENOMINATIONAL UNIVERSITY OF NANKING

BY PRESIDENT A. J. BOWEN, NANKING, CHINA



NKING offers the most striking illustration of thoroughgoing and successful union work in China. It is, however, only typical,

for similar union educational work is carried on with great success in half a dozen other large centers, and cooperation in a lesser way is practised in many smaller centers. Union effort is not limited to educational work, for most of the translation, printing, and distribution of Christian books in Chinese is done by interdenominational societies.

Evangelistic work is permeated by a very large spirit of cooperation and federation, and nearly all of the eighteen provinces have now provincial evangelistic associations, in which Chinese and foreigners unite to make their work more effective. The unifying power of a great and common task is breaking down denominational barriers, as the real object of our task is more clearly realized—the winning of men and of nations to allegiance to Jesus Christ.

The Growth of Union Work in Nanking

The union work in Nanking had its origin in prayer and in deep searching of heart. The missionaries did not sit down and, in their wisdom, reason out that union was sensible and best. Neither did they drift into cooperative relationships. All are profoundly convinced that God Himself has been leading them. Prayer and heart-searching have brought greater

faith and trust in His leadership, and have made all eager to follow His will.

Nanking has been benefited, also, in the spirit of fellowship that has marked its missionary history from its earliest days. The union institutions there are a tribute to the pioneer missionaries, who so imprest their spirit upon the standards and ideals of mission work that obtain in Nanking.

Union educational work was first undertaken by northern and southern Presbyterian churches, who joined in conducting a Union Theological Seminary in 1906. Later, the Disciples and the northern and southern Methodists entered into the plan to form the Bible Training-School and the Affiliated Schools of Theology. was thought best to work together a few years before completing the formal organization, and merging the property. Five Chinese Christians act with an equal number of foreigners on the Board of Management, and on the faculty. Two courses of instruction are offered, one for men with college preparation, and the other for men with less preliminary training. About one hundred students are now enrolled, and the institution has the warmest support of the Chinese in all of the churches of that region. The theological department is entirely independent of the University, tho there is close cooperation between faculties and students.

The Union Nurses' Training-School was founded in 1908 to train young Chinese women as nurses in homes and hospitals. Seven denominations are supporting the institution, and its graduates are in great demand. This offers a splendid field for the newly

awakened Chinese young women who desire a larger life and service. The management is in the hands of a local Board of Directors representing the missions participating.

Dr. Tsao, a very efficient Chinese physician, is in charge, and carries forward successfully the work begun by the late Dr. Lucy Gaynor.

The University of Nanking began its actual work in February, 1910, by combining the higher educational work of the Presbyterian, Disciples, and Methodist missions in Nanking. About a year previous to this, the Presbyterian and the Disciples had effected a union, and these, with the Methodist school, form the present institution. The work illustrates many of the advantages and possibilities of union enterprise.

In the spring of 1911 the East China Union Medical College was organized and located in Nanking, including the three missions in the University, the northern and southern Baptists, the southern Presbyterians, and the southern Methodists. At first this Medical College had a separate board of managers, was on an independent financial basis, and in all respects independent of the University. Each mission was to furnish a physician on the teaching staff, \$2,000 for property, and an annual grant of \$300 for running expenses. Having no buildings or adequate equipment in the beginning, its students lived in the University dormitories, and used its class-rooms and laboratories. yet only two classes of students are under instruction, a beginning class, and those who were studying medicine in the various mission hospitals.

The Union Bible Training-School for Women was organized in 1910,

but did not begin work until two years later. Seven societies are supporting this school, and its students are chosen from the various mission Bible training-schools and from the girls' high-schools. It aims to give only advanced courses of study.

During the summer of 1913 a Union Women's College for the Yangtse Valley was projected, to be located in Nanking, but actual work has not yet been started. Some ten or twelve women's societies are interested in this enterprise, and it may fill a growing need and occupy a large place in the future development of "young China."

A Typical Union University

The development of the University may be taken as an example of union educational possibilities in China. What has taken place in Nanking is also taking place, in general, in five or six other centers in the Republic. The basis of union is that each fully cooperating mission shall provide \$40,-000 in property or money, support four teachers, and make an annual grant of \$3,000 for current expenses. All property, even that originally owned by the Missions' Boards, has been turned over to a Board of Trustees in America, who are elected by the Mission Boards. It is not an affiliation or a federation, but an organic union, that can acquire and hold property in its own right. It is incorporated under the laws of the State of New York, whose Regents pass upon candidates for degrees. On the field the missions appoint members on a Board of Managers to represent the Trustees and the missions, and to have general direction of the institution.

The East China Union Medical College became the Medical Department of the University in 1912, and came under its Board of Managers and Board of Trustees. Eight physicians, with the highest qualifications, are on the staff of this department. It is acquiring its own hospital, and is erecting an operating pavilion at the cost of \$5,000. The University staff of physicians, together with the other physicians in the city, and the Nurses Training-School, will operate a small hospital for foreign patient that has been built recently in Nanking.

About a year ago representatives of the Hangchow Medical College, conducted by the Church Missionary Society, met with the authorities of the University, and worked out a satisfactory basis of affiliation. This medical school for thirty years has been doing very effective medical teaching under the able direction of Dr. Duncan Main.

In the winter of 1911, when the revolution began, most of the missionaries were obliged to leave the interior, and a very successful Language School was conducted in Twenty-seven societies Shanghai. were represented among its students and teachers. This experiment led to the expression of a strong desire for a permanent language school connected with the University. The first year of this new department (1912) was successful beyond our highest expectations, and its second year opened with about fifty in attendance. It is expected that this Language School will render very large service to the whole missionary community of central China.

A Teacher-Training Department



THE PLAN OF THE QUADRANGLE OF NANKING UNIVERSITY

was opened in 1912, and rendered very effective service when the revolt of 1913 closed all government and private elementary schools in Nanking. Many of the old classics teachers were out of employment and destitute, and all of their movable possessions had been taken by the soldiers. They had no western learning, such as must be taught in government schools, and their lot was a hard one. As a means of affording relief, seventy-five of these old classics teachers, selected upon examination from nearly three hundred applicants, were received into the training departments, and were given a short course in the elements of western education, and some modern ideas of effective methods of teaching. The Relief Committee has given the University some financial aid to make it possible to take in these men at ver little cost to themselves, for they had little to give in the way of fees.

The need for trained teachers to man the government, private, and mission schools is so pressing that this department is one of very great importance.

University Relief Work

The very distressing famine of 1911-12 in the regions north of the river from Nanking sent thousands of refugee families south seeking relief, and Mr. Joseph Bailie, one of the University staff, was set aside to help distribute foods and supervise relief work. He was so instrumental in interesting the Chinese in more permanent forms of relief work that the University has been glad to have him devote all of his time since then to two lines of work for the poor, which give splendid promise of great usefulness to China. The one is the conducting of experimental work in planting tens of thousands of trees on one of the barren mountains just outside of Nanking, where nearly a thousand acres of mountain-side has been acquired. The other is an experiment in colonization work, where families from the famine regions are enabled to settle on the large tracts



THE NORMAL SCHOOL BUILDING AT NANKING UNIVERSITY

of waste land thirty to forty miles north of the city. In this region large areas lie waste, which, before the Tai Ping rebellion, were cultivated and populous. The Chinese gentry and officials have turned over nearly ten thousand acres of this land near Lai An-hsien to Mr. Bailie's Colonization Association, which is composed of representative Chinese officials, merchants, and scholars, and foreigners. Refugee families who have proved themselves worthy are being located on this tract of land. When another serious famine comes, a group of six or eight destitute families will be settled about this already established family, and will be taught by them how to make this land productive enough for self-support.

Through this kind of work the University hopes to demonstrate to the Chinese that the barren hills and unproductive wastes can be made to support life and yield a fair income.

The Union University is not only seeking to render varied service to the community in which it is situated, but it is also entering into larger relationships with the four provinces of east central China. Plans are being perfected for the closest possible coordination and affiliation of all of the educational work of these provinces, with their population of nearly one hundred million. Nanking is looked to as the center for the university work of this part of China, and most of the neighboring colleges are discussing a basis of union or affiliation with the University. The aim of those engaged in educational work in east central China is to develop a unified system of education for that region, with practically uniform courses, leading from primary schools through the University.

Some Advantages of Union

Many advantages result from this union work at Nanking. It has broadened the vision, as well as the scope, of our possibilities. Enterprises are being successfully carried forward that never would have occurred to any one mission or church to try single-handed. Union has made an adequate educational program not only desirable but possible and essential.

Again, union in Nanking is demonstrating to the missions and to Moreover, this union work is placing before a rapidly growing Chinese church the right ideals of Christian life and fellowship. The Chinese will surely find it more difficult to believe that the Father sent our Lord into the world if we carry into our work



SOME RECENT GRADUATES OF NANKING UNIVERSITY

churches in the home lands that differences in doctrine, government, and practises are not of sufficient importance to keep the most diverse bodies apart when they realize the greatness of the task before them, and the opportunities pressing on every side. Practical, effective, Christian union is possible in China. The question will arise, with ever-increasing frequency, and with more and more insistence in the home lands, "Is not greater union and cooperation at home as advisable and as imperative as it is in non-Christian China?"

for them the dissensions that apparently so often actuate Christian people in America. It is a commendable effort to answer our Lord's prayer "that they may be one that the world might believe." We, who by our very profession claim to be teachers of the glorious Gospel of Christ, the Gospel of love and of humble service for others, must exemplify its spirit in all of our relationships with other Christians. These union enterprises put us in a relationship of the largest possible service to those whom it is our duty to serve.

The War and German Missions

BY M. SCHLUNK, INSPECTOR OF MISSIONS, HAMBURG, GERMANY



HE war has descended like a dreadful fatality. For years its shadow had repeatedly darkened the horizon, but thanks to the efforts of

our Government, together with the strong will of our Emperor, the evil has again and again been removed. This time, however, it was not to be. Indeed, only one opinion prevails among the whole German nation, that the Emperor and the Government had used every possible means consistent with German honor, patience and forbearance, to prevent the catastrophe. Finally, however, as our enemies continued their armaments the whole German nation, regardless of political parties, recognized that war for the defense of the fatherland was inevitable. Millions of Germans left their homes, their families, and their work; high and low hurried to take up arms to defend the existence and the honor of their native land, or else to devote themselves to the work of Christ behind the battle-scenes, under the sign of the Red Cross of Geneva. The whole German nation is united in a desire that by conquest we may obtain a warrant for a lasting, honorable peace.

The tide of national enthusiasm engendered a wave of religious awakening and deepening, for which many have long been wishing. We are all aware that great sacrifices must be made, sacrifices of noble lives, sacrifices of strength, health and money. Unspeakable privations and an iron will are requisite to success, but we are firmly convinced that it could not be the will of God that the crime of Seraiewo should remain unavenged and truth and justice be disgraced. Thousands have learned to pray again, the church services have been visited more than ever, and behind the fighting army stands a praying nation.

We have also felt the war to be a judgment. The whole nation is bowed before God in earnest penitence; it is willing to accept whatever punishment God considers necessary. We can not believe that we are responsible for the war, for we feel, with our Emperor, that we are acting in self-defense. Russia was joined by France, France by Great Britain, and these by Japan. We were surrounded by arms on sides. The deep earnestness of our nation grew and our watchword remained: God is still our mighty and safe stronghold. The enemy can not overpower us.

Effect on Missions

One must be aware of the feelings of the German nation in order to comprehend the effects which the war has had on our missionary work. At the moment when mobilization began, missionary work at home came to a standstill. The missions at Basle, Barmen, Berlin, Niesky, and other centers, were obliged to close their seminaries at once, because nearly every able-bodied pupil hastened to report for military or

sanitary service. The teachers of the missionaries volunteered for pastoral work or other service. Thus the work at home decreased considerably. Missionary festivals were also stopt in the first weeks, not only because all railroads were placed at the disposal of the Army, but also because the general interest was so absorbed by the war that nobody could give a thought to such festivals.

The effect was also immediately felt in the missionary income, which for a short time entirely ceased, so that it appeared as if the war would cause the missions the greatest financial difficulties. This would have been all the more fatal, as many German societies were in a very The Moravian critical situation. Mission had not given up their work in Unyamwezi, German East Africa, notwithstanding great difficulties; the Berlin Missionary Society had begun a very successful campaign against the ever-returning deficit, and hoped at last to balance their accounts without new debts. The North German Missionary Society saw its debts growing in an alarming manner. Thus the most disastrous catastrophes were threatened.

Great Britain's share in the war disturbed the world's traffic and rendered matters more alarming. Missionaries on the way from the mission fields to their homes might become prisoners of war and communication with the missions would become impossible. England has captured German missionaries who were outward bound, and by the disturbance of facilities for exchange has prevented the German missions in the British territory from receiving the necessary means for their existence.

Several mission boards, however, managed to remit the most necessary amounts at the beginning of hostilities. The missionaries in all the foreign fields have been obliged to attempt a new organization of their work, in order that they might maintain it independently, spiritually as well as economically, with a reduced staff of European workers. refers chiefly to the numerous missions in British colonies. The minds of all have been somewhat eased by the British authorities allowing a continuation of our work under certain conditions. It has been possible also to maintain a slight connection between the leaders at home and the mission fields by way of neutral countries.

The greatest uneasiness, however, has been aroused by the opening of hostilities in the German protectorates. Samoa and Togoland, West Africa, were first attacked, then the Japanese attacked Kiau-chau, and at last nearly all the German protectorates have been drawn into the fight. This has caused great difficulties to the German missionary societies. First of all it has compelled the German Governor, because of the small number of defenders, to call also the missionaries capable of military service to take up arms, notwithstanding their ordination. By these means the North German mission in Togoland was robbed of almost half of its small number of workers, and the messengers of peace fought for life, against white and black soldiers. In the same manner the missions of the Berlin, Barmen, and Basle socities in China, Province of Canton, were robbed of a large percentage of their workers, because the Governor needed them for the defense of Kiauchau. The missions in Kamerun, German East Africa, and in the Pacific Islands, from which no news has been received, have doubtless had a similar experience.

The great cause of regret is that the missions have become the scenes of conflict. How insignificant are these exterior obstacles and disturbances in comparison with the fact that, in a decisive hour, the leading nations of Europe that conduct these Christian missions, are engaged in this war which involves the destruction of the work of missions.

This war of the world renders the mission fields, designated by the Edinburgh conference as most important, a prey to the ravages of war and incites heathen against Christians. We feel that this is the greatest blow that could have been struck at the missions of the world at the present time. The nations which had represented Christianity so much all over the world should do everything in their power to extend the Kingdom of God, and to prevent such immeasurable damage. The natives in these heathen lands ought not to see the horrors of a war between the leading evangelical nations of Europe. The blow to Christian ideals and standards is of far greater consequence than the financial difficulties due to the disruption of commerce through the war.

Immediately after the first excitement had subsided following the breaking out of the war, it became evident that there was no present danger of financial damage to German missions. We have been put to shame by the way in which the evangelical churches have shown their

devotion to mission congregations. In answer to appeals sent out the Boards have received from known and unknown friends large and small gifts. Soldiers at the front have sent remittances from their pay. Letters as well as personal interviews have proved that the religious wave which has caught the whole nation has also reached the missions, and has deepened the devotion to the missionary cause. This explains why some of the German missions have had even higher receipts than last year. If the receipts of other missions have decreased and keep on decreasing during war time, it must be accepted as inevitable, considering the many gifts for the alleviation of the suffering engendered by the war. There will be no permanent loss to German financial power, nor is there any danger of a famine, rumors of which have been spread abroad. There is no fear of lasting financial damage to the German missions.

In view of these facts, which have become apparent during the first months of the war, the leaders of the German missions have declined to accept help from British as well as from neutral parties. When British friends of the missions offered to help our German missionaries abroad, we begged them to transmit this aid to the French Protestant mission. which is in great straits. Fraternal aid was asked only for the missionaries on the battlefield in case of need; so far as financial aid is concerned, we reserve the right to refund the money advanced. German missions have also willingly received the aid of neutral friends, to keep in some touch with the mission fields abroad.

We confide in the financial power and the warm-heartedness of the German Christians, without the slightest doubt that they will readily give all that is needed to pay the debts incurred during the war, as well as for the continuation of the tasks imposed upon us by God.

There rests upon us a heavy sense of responsibility and anxiety as to the future cooperation and unity with British Christians. The German nation feels keenly the war as a wrong that has been caused by England. This feeling is increased by the many false and, for the greater part, senseless reports, that are being spread abroad, and the attempts to

prevent the truth from being known in neutral countries. We can only pray that the British nation will learn the truth with reference to Germany, since an understanding and confidence can only be based upon truth.

As to the tasks which await us after the war only one thing is certain: no matter which way the scales are turned, only a Christian nation, ready for any sacrifice to God, will be able to solve the problems which will confront us after the war. Therefore, our earnest prayer is that God may purify His people in Germany by the hardships and the judgment of the war, and will thus make them more worthy of His service.

British Christianity and the War

BY BASIL MATHEWS, LONDON, ENGLAND Author of "Livingstone, the Pathfinder," etc.



N all the "far-flung battle line" of modern missions, wherever the Gospel has been preached (outside the Americas), the boom of

cannon and the crack of rifle have been heard. The beacons of war have blazed from Tsing-tau to Madras, from Penang to Paris, from Samoa and the islands off Papua to the Orkneys and the Baltic, from Zanzibar through Central Africa (where one of our missionaries tells us "Hell is let loose") to the Kamerun country; from the South of Africa (where Moffat and Livingstone pioneered for peace) to Salonica and the Gulf of Smyrna, where Paul proclaimed the Gospel of Re-

conciliation. Of both war and missions, we can say, they have their center in Europe, but their circumference is everywhere.

Even as I write Turkish soldiers bent on war are rolling down the railway line from Damascus to Arabia and passing the little station where you get the glorious vista of the blue waters of Galilee, and where the good news of Christ's missionary kingdom was first preached.

Is it true, then—as we have been told by Professor Cramb—that "Corsica has conquered Galilee?" Has the "decisive hour" of Christian missions been lost, never to return? Has Nietzsche (whose disciples are not confined to Germany) thrust the "Pale Galilean" from His throne?

Has the Church of the West left the harvest of the East to rot in the fields while she beats her sickles into swords? Is the name of our God blasphemed in the East because of us? Will the brooding East at the dawn of her new life declare, "We can not listen to the claims of a creed of love whose followers huri their whole energy of mind, body and spirit into a wild Armageddon of slaughter?"

Our answer to the questions reposes on two great evidences—first, the reality of our faith that Christ is actually King, secondly the recorded effects of war on missions in the East.

Effects of the War at Home

But, first, I would like to illustrate in a personal way the depth (as we have already shown the geographical breadth) of the effect of war on the home field of cooperation in missions.

It was in a little restaurant in Edinburgh, that I first met that chief among the modern historians of world-missionary enterprise—Dr. Julius Richter—the Professor of the Chair of Missions in the University of Berlin. His eyes, through his spectacles, gleamed with enthusiasm as we talked of the amazing promise which the World Conference, at which we were then present, held within it for the future of the world.

Then we walked back together to the great hall and stood at the top of the great stone steps that lead up from the iron gateway and the flagged courtyard into the Assembly Hall. The sight, unique in all human history, seemed to authenticate our hopes. Up the steps came the most wonderfully varied body of men and women ever gathered together— French and German, Dutch and American, Japanese and Indian, British and Chinese, Negro and Norwegian. When we had entered the hall we joined in that great prayer beginning "Our Father!"

Then we faced together the leap of Japan into her place among the Powers, the awakening of China, the giant of the East who shook the world as she rose from slumber, the seething unrest of renascent India, the onrush of Islam in Africa, the impact of our traders in every island of the Pacific, the most amazing synchronization of opportunities and necessities for world-evangelization that Christianity has ever witnessed.

To-day, however, in the hour of opportunity, we have hurled all our forces, not into seizing it unitedly, but into destroying one another. Today Dr. Richter and Herr Axenfeldt (that other great German missionary leader, who, not two months before the war broke out, moved the missionary secretaries in England profoundly with a great exhortation on "Love") are in Berlin, and we are in England. Our nations are hurling shell and shrapnel at one another till the very foundations of the walls of the citadel of God which were laid at Edinburgh are shattered. From sky and land and sea, with bomb and shell, torpedo and mine, the labors of our love are being blasted to pieces.

Yet even here happy qualifications are needed. On the side of international cooperation as between the British and the great German societies, which have over eight hundred German missionaries on British ter-

ritory in South India and South Africa, cooperation is, for the time, smashed! But a fraternal letter received in December by the London Missionary Society from the German Ausschuss, a Committee equivalent to the North American conference of Boards, in answer to a message of fraternal greeting from our directors, reveals the opening already of a new era of possibly deeper understanding than ever.

"Missions-Sekretariat, Basel, "18th November, 1914.

"To the Secretaries of the London Missionary Society.

"DEAR FRIENDS,

"We have received, through the Rev. F. Würz, two precious documents from your Society.

"The one was the Resolution passed by the Directors of your Society on September 29th, regarding the War and Continental Missions, and expressing to Continental Missionary Societies, both French and German, their deep Christian sympathy in the serious difficulties entailed upon them by the present disastrous war.

"The other was an extract from the Minutes of your South India District Committee, dealing with the trying condition of German missionaries in that part of India, with copy of a most kind letter of sympathy addrest to them.

"Both documents have been brought to the knowledge of the German Missions-Ausschuss, while the resolution of your Directors, which you kindly sent us in several copies for distribution, was handed over to the leaders of German societies.

"On behalf of the German Missions-Ausschuss I would ask you to convey our sincerest thanks, both to the Directors of your Mission and to the South India District Committee, for these expressions of their fraternal love

and sympathy, and for their readiness to render any possible assistance to German missions which may be in distress.

"It is a great thing for us and for our isolated missionaries in the field that our common faith in our Lord Jesus Christ, and the commission entrusted to us by Him, is a bond of unity which links together those who are widely differing in political conviction and national feeling and makes them ready to help and serve each other.

"As the war is going on and pressing more and more severely upon all conditions of life nearly all over the world, many opportunities will arise for the mutual exercise of such Christian fellowship, and in many cases German missionaries will be among those who need this comfort most, owing to the difficulty of communication between their home-country and nearly all their fields of labor. We wish to assure you that every act of kindness and every encouragement shown to our brothers and sisters in the field by their British fellow-workers, will be gratefully appreciated, both by them and by us, and if, in the course of events, British missionaries should be in distress for whatever reason, we trust that they would find in their German brothers the same fraternal spirit which now characterizes their own actions.

"May it please God in His mercy soon to restore peace between the two Protestant sister-nations which have such an immense common task in the non-Christian world, and may they be drawn together even more closely than before in the service of our Lord Jesus Christ.

'With warm regards, I remain, dear friends,

"Yours sincerely,

"(Signed) DR. TH. ŒHLER, "Chairman of the Missions-Ausschuss."

By one of the great providences of God, the chairman of the International Continuation Committee of the Edinburgh Conference is American, a neutral; and is one of the greatest reconciling personalities in the world to-day. British and Germans may not talk to one another through the smoke of war, but we can talk with Dr. John R. Mott. Indeed, he who has been thrice invited by President Wilson to become the American Ambassador in Peking, knows the men of leading in London, Paris, Berlin, Vienna, Petrograd, Constantinople, and Tokyo, and commands the confidence of four continents, may easily become a factor of supreme importance when the hour for peace approaches.

War and Missions in History

If this is the situation to-day, what is the story that history has to tell of the relation of war and missions. The story is as full of radiant and steadying cheer as it is of apparent paradox.

The first modern missionary society, the Society for the Propagation of the Gospel, was founded in 1701, during a period in which we were at war with France, when a French invasion was threatened, and seriously contemplated. The great epoch of foreign missionary advance from 1790 to 1815, when most of the great societies were formed and when the Society for the Propagation of the Gospel itself took on a more specially foreign missionary character, was one of devastating war accompanied by terrible domestic scarcity.

It was thus, in the Revolutionary and Napoleonic era, when Britain

was at war on the Continent, and when the Colossus of Napoleon straddled over Europe, that the modern missionary movement had its period of greatest growth. The Baptist Missionary Society, founded in 1792, the London Missionary Society in 1795, the Church Missionary Society in 1796, the Religious Tract Society in 1800, and the British and Foreign Bible Society in 1804, with the Wesleyan Methodist Missionary Society in 1813, started their world enterprise for the kingdom without frontiers.

It was when bread was is. 5d. a quartern and 3 per cent. stock fell to 54½; when King George was hooted as he opened Parliament and assailed throughout the streets with yells of "Give us bread"; it was when all England trembled at the vision of Napoleon sailing from Calais to invade our shores, that our intrepid forefathers, while successfully holding their own at home, launched out on their great campaigns of peace abroad.

Not only have missions been initiated in war time, but in subsequent wars have carried on their campaigns with extraordinary vigor. The Crimean War in 1854-55, with the war with China and the Indian Mutiny following hard on its heels, strained the resources of Britain. But the story of the Society for the Propagation of the Gospel, the London Missionary Society, Baptist Missionary Society, and Church Missionary Society, indeed of all the great societies during these years, is one of advance. The facts of the Franco-Prussian war years also reinforce strongly the evidence that war, by some strange quickening of sympathies, stimulates the support of the missionary enterprise.

The experience of all the missionary societies during the months following the British declaration of war on August 4, 1914, gives precisely the same impression. In nearly every case the societies find their funds in a better position than they stood in twelve months earlier. Intimate day-to-day contact with the correspondence coming into one of the British missionary societies shows me that a large body of the supporters of Christian missions are resolved that, tho it may involve drastic sacrifice on their part, the great work of spreading the Gospel of Reconciliation among races and nations shall not flag in time of war.

The fact is that the British people, whatever war-drain may have fallen upon their financial resources, are richer in spiritual assets than they were last July. Those fatal legacies of prosperity, the frivolous flippancy and cynicism of spirit, the growing grossness and the sensuous preoccupations, the querulous carping divisions among our people, have all been scorched up in a flame of devotion. In every street in Britain today, the essential missionary characteristic of Christianity—sacrifice, carelessness of personal safety in devotion to a common cause, the surrender of trivial differences for a great unifying aim, simplicity of life, forgetfulness of social and racial barriers, endurance, generosity—all these are more vital and active than they have been in the lifetime of any of us.

When men are declaring on all hands that this must be the "War that will end war." the men with the greatest vision are seeing that you simply can not end war even by the united will of Europe. Plans have been made for a great armament factory in Peking—a Krupp or a Creusot for China. There can be no peace apart from Asia. In a word, the cause of war is a great paganism of heart, and the only hope of lasting and glorious peace in all the world is the universal reign of the spirit of Christthe establishment in all lands of the Kingdom of God.

I am filled with an unquenchable exhilaration and hope even in the face of this new hell, which, indeed, cries out for a new heaven and a new earth.

Corsica may have momentarily eclipsed Galilee, but Corsica ended in St. Helena, while Galilee, after the dark hour of Crucifixion, blazed into the immortal glory of Resurrection and the conquering progress of the enduring dominion of Christ. A light we never expected to see comes to-day from Christ's strange apocalyptic "When you hear of wars and the rumors of wars . . . then they shall see the Son of Man coming in power." With Christianity apparent defeat has always been the gate of life, the Cross the prelude of Resurrection. With the follower of Christ it is always true that:

> . . . We fall to rise Are baffled to fight better Sleep to wake.

A Pastor's Missionary Conference

MINISTERS OF WESTERN NEW YORK MEET TO STUDY EFFICIENCY

BY DELAVAN L. PIERSON



HE fratricidal strife in Europe is but another proof that the religion of Jesus Christ is an absolute necessity to the human race," said

Col. E. W. Halford in his opening address at Rochester. Creeds and forms will not save the world. The power of Christ must be exprest in the lives of His followers in order that men may know what Christianity really is. It is time for the Church to reveal Christ or to get out of the way.

"My people are destroyed for lack of knowledge," said God in the days of Hosea, the prophet, and the people of America and of the world perish to-day for the same reason. They lack true knowledge of God, of the world and its needs, of the marvelous work God is doing in the world, and of the power and methods that have made modern miracles possible.

Who is responsible for this lack of knowledge and for the consequent destruction? In the olden days the priests and false prophets were charged with the neglect of duty. Can the pastors escape responsibility for too often misleading their flocks and for failure to feed them with the right food?

How may sickly churches and church-members be revived?

How may idle and selfish Christians be led into sacrificial service?

How may local congregations be made a power to transform the community?

How may the message and power of Christ be taken to the regions beyond so as to enrich foreign fields without impoverishing the parish at home?

These are some of the problems that confront every pastor, and the solutions were convincingly presented in the recent convention of ministers at Rochester. The general comprehensive theme discust was Church at work for the Community, the Nation and the World," and seven hundred ministers of the various evangelical communions in Western New York met for a three-days' session (December 7th to 9th). They represented churches with a combined membership of 150,000, and many of the pastors received a new conception of the function and power of the ministry, a new realization of their vital relation to Christ, and a new vision of their responsibility opportunity in leadership.

The program was unique. It was planned and carried out by the Laymen's Missionary Movement and only those who had a message born of practical experience were asked to take part. Each speaker revealed simply what God had wrought in him and through him. He spoke as a prophet, and the power to speak had cost him much in sacrificial service.

The Foundations

The foundations, on which the subsequent constructive work was built, were laid in the address by Mr. Charles G. Trumbull, of the *Sunday* School Times in his simple narrative of how he had learned the great secret of efficiency—letting Christ live in him and work His will through him.¹ This young man had seen visions that had become realities, and many men before him saw clearly the causes of their failures and the pathway to success. Among other things Mr. Trumbull said:

"There is only one life that wins and that is the life of Jesus Christ. Every man may have that life; every man may live that life."

"The resources of the Christian life are just Jesus Christ."

"If we would only step out upon Christ in more daring faith, He could do so much more for us."

"I had always known that Christ was my Savior, but I had looked upon Him as an external Savior, one who did a saving work for me from the outside; one who was ready to come close along side and stay by me, helping me in all that I needed, giving me power and strength and salvation. But now I know something better; I realize that Jesus Christ is actually and literally within me; and even more than that, He has constituted Himself my very being (save only my resistance to Him), my body, soul and spirit."

"This life that wins is the life of Jesus Christ; it may be our life for the asking—in absolute, unconditional surrender of ourselves to Him, our wills to His will, making Him master of our lives as well as our Savior—we let Him enter in, occupy us, overwhelm us with Himself, yea fill us with Himself unto all the fulness of God."

"By this the three great lacks or needs of my life have been miracuously met:

- (1) "There has been fellowship with God . . .
- (2) "There has been victory over certain besetting sins. . . .
- (3) "The spiritual results in service have given me such a sharing of the joy of Heaven as I never knew was possible on earth."

The Rev. Hugh Burleson, the honored Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, followed with a powerful address on the "Test of Discipleship."

He said: "Are we points of contact between the world and Christ or points of resistance? Do we hinder or transmit His life and Power?"

"Are you seeking power for yourself or sharing it?"

The Tests of Discipleship are:

- (1) "A realization of Jesus Christ and of our responsibility. The crisis of missions is found not in the situation in foreign lands but in the conditions existing in pulpit and pew."
- (2) "A practise of brotherhood, not patronage. What shall we think of the condescension of those who think that it is a great benefaction for them to give their brothers the things that their Father left to them in His will?

"You can not keep your Christianity unless you are giving it away.

(3) "Peace for the world. Give Christianity a chance. Men have said that education or science or international intercourse, or world commerce or great armaments would bring peace. They have failed. Only

¹ See "The Life That Wins," Sunday-School Times, Philadelphia, 2c. each.

Christ's message of world brotherhood will avail. The golden rule must be infused into national ethics."

The Problem of Wealth

The place of money in a man's life and in church work was forcefully presented by two business men, Mr. A. A. Hyde of Wichita, Kansas, and by Mr. George Inness of Philadelphia. These men have known the temptations and power of wealth and have experienced also the joy and satisfaction of surrender of their wealth for the larger work of the Kingdom. They mercilessly brought home to the ministers their cowardice in failing to preach against the sin of covetousness and their responsibility for leading wealthy parishioners to know the blessings of stewardship. Mr. Hvde, whose address will be published here later, related from his experience the ruin that had threatened his family through wealth, the that had come reverses, and the new opportunities that a return of prosperity had brought when money was wholly consecrated to God. He said:

"The imperative message of the pulpit to the rich is the curse of material wealth selfishly used."

"As men's bank accounts and bonds and material investments increase, their souls shrivel."

One well-known philanthropist wrote: "This money I have given away (about 30 per cent.) is the investment that gives me most pleasure."

Mr. George Inness² was a banker, a hardware and a lumber merchant and had large investments in Canadian wheat lands. Money was

² See "Why I Am Glad I Stopt Getting Rich," etc. Laymen's Missionary Movement, N. Y.

causing his soul to shrivel, but he awoke to the danger and took a trip to the mission fields. When the sight of real heathenism struck him, avarice left him and he determined to leave money-getting and devote himself to the business of missions. For some years he has given his services to the United Presbyterian Board of Foreign Missions and is now engaged in promoting the Cairo Christian University. Mr Inness said:

"Ninety per cent. of the laymen can not defend their program of life."

"Giving the Gospel to the man who never knew it is the essential part of the layman's business."

"Never have I met a non-Christian man in America who has not at some time consciously turned Christ down. The heathen have never had the chance."

"When you cut the nerve of opulence, you will have no trouble in securing ministers and missionaries."

"Until you have seen heathenism you can never really know why Christ came."

"When a soul is lost that's awful; but when a whole nation is lost that is more awful."

"The sin of unbelief took away Christ's life, but the sin of covetousness has for 2,000 years deprived Him of His Kingdom."

"When a man tips God with a gratuity as he tips a colored porter on the train, the minister has a right to hold him over perdition until he makes him give up."

"It is the covetous rascal in the pews that makes the administration of the mission boards cost so much."

"The life of the missionary abroad constitutes a challenge to you and to

me to live the same kind of a life of service and sacrifice at home."

"The world will be redeemed when the manhood of the Church is ready to walk with Christ to Calvary."

Work, Study and Prayer

The organized work of the Laymen's Movement and the purpose, methods and results of the Every Member Canvass were convincingly presented by the Chairman of the Executive Committee, Mr. James M. and by Mr. J. Campbell White. Executive Secretary Chairman of this Conference.3 practical value of study and prayer in the promotion of intelligent interest was set forth with power by Mr. W. E. Doughty, Educational Secretary, who said:

"Now abideth information, obligation, continuation, but the first of these in importance is information."

"Facts are the fuel that keep missionary fires burning. If there is an iceberg in your church, then you haven't been giving them the facts."

"We need a program of education, of prayer, and of enlistment for service in every church."

"Great impulses will die out into whitened ashes unless we put them into a practical program."

"I was led to devote my life to the missionary cause by contact with living missionaries, and by the study of missions. At not one point in the development of my missionary passion was there a pastor at any focal point to grasp my life and thrust me out into service."

"If we are to develop missionary interest in a local church we must have (1) a program of intensive and extensive education; (2) a program of prayer to include the world."

"The greatest human reality in the lives of constructive Christian leadership of all times has been intercession. The New Testament reveals only one activity of Iesus Christ the resurrection—He liveth to make intercession—therefore He is able to save unto the uttermost."

"The climax of the spiritual equipment of the battling saint is intercession—Take the whole armor of God . . . and over all prayer."

Preachers and their Work

Dr. Charles H. Patton, Home Department Secretary of the American Board, offered some very practical suggestions on "The Science and Art of Missionary Preaching."4 and Rev. J. C. Robbins, Candidate Secretary of the Student Volunteer Movement, told of practical ways in which recruits may be obtained for Christian leadership.

Among the most helpful addresses were those that revealed the definite experience of ministers and laymen in the city and country parishes. Mr. Hyde narrated the remarkable experiences of the organized "Gospel teams" in Kansas and Oklahoma: Dr. Worth M. Tippy described the successful work of Epworth Memorial Church in Cleveland in making the church a community force; and Dr. Harlow S. Mills thrilled his audience as he pictured the way in which the narrow, apparently dying work of a country parish was revived

³ The literature on these subjects is available from the headquarters of the Movement in New York.

⁴ To be printed later in the REVIEW.
⁵ See "The Church a Community Force," Missionary Education Movement, New York.

and made to serve the country and the world.

Foreign missions were a vital part of the program and after the addresses of Robert E. Speer⁷ and Professor Sam. Higginbottom⁷ and Dr. W. F. Oldham, no pastor could return to his field indifferent to the call of the world or unconscious of the value of a world-wide vision and service to bring life and power even to the local work of the church. Dr. F. H. Divine, secretary of the American Baptist Home Mission Society, rendered a like service in presenting the "Divine Program of Home Missions."

Two sets of resolutions were passed as one result of the interest awakened. One series was adopted by the conference as a whole, and the other, somewhat shorter, was adopted as a policy by the 250 Baptist ministers present. This latter we give below, as it indicates the practical results looked for by them from the Convention.

"We believe this to have been the mightiest Missionary Conference in the history of New York."

"The compelling facts and the inspiration of the Holy Spirit of God have uplifted us all. We can not be satisfied with our past ideals and achievements as ministers, or with those of our churches. We have seen, as in the presence of God, the appealing need of the non-Christian world, the unchristian destructiveness of War and the preparation for War, the smallness and inadequacy of the church's present propaganda of her Lord's Kingdom, both at home and abroad.

"We, therefore, earnestly indorse for ourselves and urge upon the consideration of our fellow ministers, the following policy:

- "I. That in private and public ministry we will strive conscientiously to represent the Prince of Peace in His love for enemies in overcoming of evil with good, and His sacrifice rather than violence. That we will neither justify War, nor advocate preparation for it.
- "2. That we will ever strive to cultivate a spirit of understanding and goodwill with ministers of all other communions, in order that we may intelligently cooperate in our common task of Christianizing the world.
- "3. As pastors, we recognize our responsibility for leadership in the whole a orld program of Christ, and pledge ourselves to a more intelligent and serious endeavor to that end.
- "4. That our people may be saved from the sin of covetousness and that they may enjoy the supreme privileges of partnership with Christ in some worthy degree, we pledge ourselves to a more serious study and promotion of Christian stewardship of both life and possessions.
- "5. We solemnly pledge ourselves anew to the intercessory life, and, as God's appointed leaders of the churches, we will do our utmost to get our church members to give themselves to the life of intercession. We will also strive to form intercessory prayer groups among our members and among pastors of our communities with definite objectives.
- "6. We agree to aid our members in undertaking a definite plan of soul winning.
- "7. We promise to report the message of this Conference to our churches, and we hereby agree to do our part to bring the same message to every Baptist church in western New York."

A similar set of resolutions, in even more elaborate form were adopted by the convention.

⁶ See "A Country Parish," Missionary Education Movement.

⁷ To appear later in the REVIEW.

Some Pastors' Testimonies

The last two hours of the Convention were marked by a calm but powerful overflow of heartfelt thanksgiving and purpose, exprest in brief sentences by the ministerial delegates. Those who had been accustomed to move multitudes of hearers had themselves been moved in the deep springs of their lives. Prayer, Bible study, lifting up of Christ, personal work, a new missionary emphasis in preaching, were the impressions made. Here are a few samples:

"I have received a clearer vision of the Cross and its meaning than ever before and have determined, with God's help, to practise more intercessory prayer and to do better work for the Master."

* * *

"This has been the greatest experience in my life. Christ has been more clearly revealed to me, so that I have forgotten about myself, and have more love for His church and my fellow ministers. The other pastors of our town have agreed with me to enter upon a united campaign to reach the whole community."

"I have seen here that my own life must first be transformed before I can be used to transform the community."

* * *

"I feel that I have sinned against God and my people in not giving them a better vision of the worldwide work of God and our duty toward it."

* * *

"The Bible has been illuminated for me in this conference, and I feel that I am going back to my work a new man." "In the past I find that I have been trying to please men, now I am going back to lift up Christ before my people and to please Him."

* * *

"This Conference has revealed to me my mistakes. I am going back with a new note and power in my preaching."

* * *

"I have caught the passion of Christ for the rescue of His Other Sheep."

"I came here discouraged, with the feeling that God had forsaken me; I go back to my field with new strength and courage."

* * *

"As a result of this Conference I expect that God will enable me to bring things to pass in my own parish and to lead my people to a new sense of their responsibility for the world."

* * *

"The possibility of Christ living in me has come with new power, and I have a purpose to render sacrificial service."

* * *

"I have learned to think in worldwide terms, and as a result have a larger vision of God's program and my part in it."

* * *

"I have a new idea of what God can do through consecrated man and am determined that He shall have an opportunity to use me."

* * *

"I have come to see that all Christians are one in Christ. The differences do not count. Christ is all in all."

A Business Man's Investments

BY MR. A. A. HYDE, WICHITA, KANSAS



ANY of us go through life, and, after seeking the material things of life, come to the conclusion reached by King Solomon of old:

"Vanity of vanities, all is vanity."

John the Baptist came preaching: "The Kingdom of Heaven is at hand." Then Christ came preaching: "The Kingdom of Heaven is at hand"; and when he gave instructions to his disciples and apostles, he said, "Go and preach, saying the Kingdom of Heaven is at hand." This was nineteen hundred years ago, and what do we find to-day? Is the Kingdom of Heaven here? Is this terrible war and those sixteen-inch guns-which the armies can not afford to fire unless they destroy a great number of men-bringing the Kingdom of Heaven? Yet, I believe that the Kingdom of Heaven is nearer to-day than it ever was before.

In God's sight, is the American nation doing any more to bring the Kingdom of Heaven to this earth than are the Kaiser and the King and the Czar?

When I was seventeen I went West to take a clerical position in a bank in Kansas. After ten years I was married, and the Lord blest us with three girls and six boys. I was brought up in a Christian family in New England, where I joined the church in my boyhood, and, afterward, was usually considered a fairly good member, as members go, in outward forms of religion and morality.

The Lord blest me also in a material way, until I came to be worth \$100,000—a pretty fair sum for a man in the West; but the thought that their father had plenty of money did not have a good influence on my children. I think such knowledge always tends to have a bad influence on children. Mine were given to pleasures, and some of them started on the downward grade. If anything wrings the heartstrings of a man or woman it is when their children are on the road to ruin. Then the Lord saw fit to take away the money, and, within three or four years, I found myself with \$100,000 or more indebtedness.

That was the greatest blessing to me and my children. They woke up to the realization that it was not too late for them to mend their ways. We passed through a few years of the bitter experiences of poverty, and yet we always had enough bread and butter, and could buy a soup bone occasionally or some cheap meat. The father and mother, as well as the children, learned something of what life meant during those years.

Then I went into another business, and the Lord prospered me so that money began to come in still greater abundance than before. I began to wonder whether I was going to have the same experiences again. Instead of taking so much time for the daily

^{*} From an address at the Ministers' Convention in Rochester, December 7-9, 1914.

newspaper, I made a practise every morning of taking a half-hour alone with God's Word, with the door shut. Thus I fed on God's Word, and asked Him that we might not make the mistakes of our early days, but that we might train those children to experience the true satisfactions of life.

The teachings of the Sermon on the Mount in regard to accumulated wealth came to me as a revelation, altho I had read them from my boyhood, and knew them by heart.

"Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal."

I had had experience with thieves breaking through and stealing accumulated wealth, with banks failing, and with stock worth \$200 a share or more being declared worthless. number of enterprises that promised large returns failed to materialize because of poor management, because of miscalculation in various ways, because of change of circumstances. And, after worrying over these material enterprises for years, and attending directors' meetings and having my life shortened by anxiety over these investments, I saw that laying up material wealth in this world did not bring satisfaction, but brought, instead, distrust of my fellow man. I realized that accumulated wealth was a source of worry, a shortening of life, and deleterious to character, and that the time spent worrying over these investments and in attending directors' meetings and looking over reports, might be put to much better advantage for my own satisfaction, for the good of my family, and for the benefit of the community.

A few years ago I secured the

names of four or five hundred wealthy men and sent each one a letter asking about the satisfaction they received from material investments, and from what they were giving away for the upbuilding of God's Kingdom. I received nearly one hundred answers—one of the most striking came from a philanthropic, well-known man of wealth, who wrote as follows:

"Those investments which have turned out well have troubled me more than the losses. It is the dollars I possess that keep me anxious; my permanent investments have not made me a good man. I do not think money ever helps a man morally, and he is a splendid man who can keep money from hurting him. for money given for philanthropic causes, the best investments I have ever made are the investments for common good. I generally give away about 30 per cent of my net income. These are the only investments I have made that really make me happy. The causes of need to which I have turned deaf ears hurt like a wound. Money is a cancer, and if we let it go it will kill us. Inherited money is a curse to our chil-There is a joy in making money by giving society value received. No man should bar his children from that privilege."

That man's experience agrees with the teachings of the Scriptures, and if we would take part of the time every morning that we waste on the newspaper and would study God's Word we would know what is worth while in life. Such knowledge of the Bible is the great lack of the Christian Church to-day. We are soldiers of the Cross, and do not

know God's "Book of Tactics." nor the plan of campaign it teaches us, nor how to obtain the true satisfactions of life. We go through life as babes in Christ, and reach Heaven, if we reach it at all, as stunted souls, because we have not God's Word in our hearts.

When I awoke to a realization that my own experiences bore out the teaching in the Bible, that accumulated wealth was a curse, I next took the second part, "but lay up for vourselves treasures in heaven." Most men who look for good investments in this world are always ready to listen to any man who has a firstclass investment that will pay 10 or 20 per cent. profit. At first I was willing to listen to such men, but after a while I began to look around with the same enthusiasm for the Lord's investments. Most o us turn these opportunities down, on the plea that we have so many obligations, and must look after our credit. We put money into material things, and when God's causes come we turn them down. How many are there who seek God's investments first? One of the greatest mistakes that ministers make to-day is in their ministry to the rich. Nine times out of ten, a man of wealth, when well along in life, has learned that material investments are not satisfying, are a curse to his children, and are shortening his life. Most men of means are not as helpful to society as before they became rich. Ministers should go to men who are able to give largely, and ask them for large things.

One minister wanted to start a campaign for foreign missions, and invited about one hundred of the best men of his church to a good dinner. I spoke to the best of my ability, and, afterward, stopt for a moment before going to the train, to listen to what the pastor said. Here it is: "Men, you have listened to this talk by Mr. Hyde. This church has not been doing its duty in regard to foreign missions. Our amount in the church records is very small. Some of you men here could give ten dollars a year to foreign misions just as well as not."

There were bankers there who could have given \$1,000 as easy as \$10.00. It is a sin to deliver such a message to men who are being curst by the devil. God says: "Ye can not serve God and mammon," and these men are serving mammon. It is the responsibility of the minister to preach this truth to them, and it will do them good. If you ask a man for ten dollars when he is used to doing business in tens of thousands for his own benefit, he despises the smallness of the enterprise. It is belittling to the Kingdom of God, and he knows it. If God has given a Christian man the ability and the opportunity to make money, He will hold that man responsible for the way he uses his money, just as He will hold the minister responsible for the way he uses his brains and his opportunities to preach the Gospel. Ministers have a right to say to any man, "Your money is becoming a curse to you. The Kingdom of God is calling for money as never before, and never were the opportunities so great as to-day for building up the Kingdom of God. Consecrated men are ready to give their lives in God's service, but they have not the means of support, and it is the wealthy men

of our churches who are to blame." God has poured out His wealth to church-members in the United States as never before, and the means for advancing the Kingdom of God ar in every city, and are in evidence all over this country.

Since I learned this lesson I have made it my business to seek opportunities for doing God's work, and always try to have something on hand for emergencies. Many opportunities are offered to me to make material investments, but I always have one answer to all: "My friends, I have a better investment than you coffer to me if you search the whole world over." They usually open their eyes, and wonder what that is, so that I get an opportunity to preach the Gospel to them.

I have had some wonderful experiences. It is a pleasure to help when men are at their wit's ends and are on their knees praying that God will in some way further His work in which they are interested.

About three years ago, one Saturday, at noon, a young man came to my office and handed me a letter of introduction from a man in Denver. I read: "This will introduce to you Mr. F. B. Gillette, Secretary of the Young Men's Christian Association in Seoul, Korea. He will tell his story better than I can in pen and ink."

Then the young man stated his case as follows: "The International Committee have given me permission to come to the West to raise \$10,000 for the equipment of our new building in Seoul. One man in New York will give \$5,000 if I will raise \$5,000 more, and unless at midnight tonight I have \$5,000 raised the option

is forfeited. I have only raised \$4,000, and the gentleman who wrote that letter said that he knew a man in Wichita, Kansas, who usually had money on hand for the Lord's causes, and he gave me that letter to you."

I put Mr. Gillette through a pretty close examination as to his work, for I thought that possibly the letter might have been found by him. Then he showed me a letter from Dr. Howard Agnew Johnston, of Colorado Springs, that read about like this: "On my recent missionary trip around the world, I had the pleasure of visiting the Association in Seoul, Korea, and can safely say that it is a worthy investment for any one who has money to invest. I have given Mr. Gillette some money, and only regret I can not give him more."

I turned to Mr. Gillette, and said: "That is a good letter; you can have your \$1,000."

Tears came into his eyes, and his lips began to tremble, as he asked me if he could pray. That prayer brought tears to my eyes, and the memory of that day will last as long as I live. I know what it is to receive good dividends from investments, to cut coupons, etc., but the satisfaction that comes from such an experience as that is a thousand times more satisfying than the laying up of millions of dollars in this world. The trouble with men who lay up earthly treasures is that their treasures increase but their souls shrivel, and their characters are jeopardized. are very few fortunes accumulated these days without stepping beyond the bonds of brotherhood.

God help us that we may know how to use God's money so that God's Kingdom may be built up thereby.



PASTORS STUDYING HOME MISSIONS AS A SOCIAL FORCE
Maryland Ministers studying country-life problems at the State Agricultural College, in August, 1914

Home Missions as a Social Force

BY REV. CHARLES L. THOMPSON, D.D., LL.D.



O rapid has been the development of social forces in mission work that there is some danger lest they hold too large a place on the

stage of Christian activities. This emphasis on social force is of recent growth. One need not go very far back in the history of missions to discover an almost radical change of emphasis and perspective.

Slowly at first, but steadily, the history of home missions in America has been a history of the broadening of its contents and meaning from the individual to the community. The first missionary enterprises of the country were exclusively individualistic. It was the *man* the missionary sought—the man in his relations to eternity but separated from relations to the community in which he lived.

The Jesuit missions along the northern borders of the United States were a crusade for individual salvation—but that salvation meant only the deliverance of the soul from future penalties. As a result of those missions, which were heroic in the highest degree, nothing of permanent value remained to another genera-

tion. Indeed, nothing of permanent value could remain because the eternal values of the future life were the only ones considered.

There is scarcely even a ruin to tell where the feet of those early missionaries trod. The record of their labors is found in the volume of the historian, but never along the path of their missionary enterprises. The wilderness, a generation after their labors, was empty of any sign that ever they had preached and toiled.

Individual Evangelism

The evangelical missions of a hundred years or more ago were also conducted almost wholly from the standpoint of the individual. The evangelists in the mountains of Kentucky and Tennessee gathered great multitudes around them, preached a gospel of personal salvation, wakened whole States to the call for the surrender of individual will to the will of the Master, but made little appeal that was calculated to reform communities where those converts lived. At times social immorality even flourished side by side with revival activities.

The same may be said of the cir-

cuit riders in the Central West. There are no finer examples of Christian heroism and the devotion of men who left eastern homes or went out from eastern seminaries at the call of scattered settlers throughout the vast regions of the Mississippi valley. They were burdened with one great message,—the appeal for personal salvation, and the meaning of salvation itself centered largely, sometimes exclusively, around the idea of preparation for death and readiness for Heaven. Such work, when successful, was marked by revivals of religion which had a marked effect on the moral tone of communities. Multitudes profest faith in Christ; they were enrolled as members in churches which grew, with the growth of the neighborhood, to be important factors in the spiritual tone of those regions.

This individualistic meaning of home missions continued far on to recent times. It marked all the western home mission development. Under its influence churches were founded, membership was increased, and church ordinances were observed in thousands of western communities. This work of the home missionary is responsible for any thing of high moral tone now to be found in the villages, towns and cities of the West. Senator Hoar of Massachusetts, not long before his death, said on the floor of the United States Senate that he who would make record of the rapid advance of western civilization must take the home missionary into first account.

I recall the signal home mission achievements of Wisconsin as they were fifty years ago. A band of half a dozen Princeton graduates sought that territory, and pledged themselves to missionary service for its redemption. They were splendid men of large intellectual caliber, of unsurpassed spirit and devotion. Wisconsin is a State of high moral ideals to-day largely because those men and others like them put the stamp of their devotion upon it in the early days. Their work was largely individualistic. In new and scattered communities it is almost necessarily so. The social forces had scarce found themselves. The individual, the family, the church—these comprize the moral life of small hamlets and scattered communities. With this limited impact on the growing life of the State it was quite natural that the minister should find the limiting of his field and of his responsibility.

It was scarcely, therefore, a matter for surprize that the social forces of evil suddenly or slowly springing up around him awakened the missionary to the fact that his ministry had not met all the needs of the people to whom he was giving his message. Moral and religious forces were not adequately organized, and, with unorganized Christian elements, he was conducting a battle against evils entrenched and growing strong almost before he was aware of their existence. These evil forces were so thoroughly organized that he was not able to meet them on equal terms. Or, perhaps, seeing the enemy gaining, and realizing that his message was not equipping good people for successful battle, he has declined the fight, and has gone on preparing people for death and Heaven, scarce knowing that this was not wholly fulfilling the command of the Mas-



AN EXAMPLE OF HOME MISSIONS AS A SOCIAL FORCE Italians studying English in classes at the Green Street Church, San Francisco

ter when He said, "Go and evangelize all nations."

We would not undervalue these early individualistic missionary labors—because always the individual tells on the community for good or ill. A good man is, as Christ said, preservative salt and informing light. Character tells far beyond any conscious intent. God has ordained that the Gospel of the Kingdom should act by contact; and whether men will it or no, what they are becomes a force to make others like them.

Confronting Social Problems

But the social force of home missions has a wider and more definite meaning; a meaning prest on the consciousness of the Church by the trend of modern events. Problems

are emerging and confronting all good men which can not be dealt with by passive goodness. Christianity is coming to a battle line which she did not elect-but which she can not decline. It is not too much to say that a spirit of intellectual unrest, regarding the province and capacity of our religion to deal with life in its social relations has come over many earnest minds—an unrest which is turning many people for the time being away from the Church, and making them inquire whether there is not some better way to meet the troubles of society than any which the Church can suggest and supply.

Socialism is the concrete expression of that unrest. The Church has not accomplished what she was founded

for—has not incarnated the spirit of her Master—has not carried out His program. Therefore, those who hold these views seek for something else. They will not find it. The panacea for human ills, individual or corporate, is not in denying or ignoring the power resident in the Church, but in awakening its activity and giving direction to that power.

The present time is full of signs that the Church must arise to her responsibility as the one efficient moral and spiritual force of the world, or she must lose her influence. More is at stake than her orthodoxy. Her right to moral leadership is at stake. A few generations ago such a statement would have been cause for alarm, for not only was the Church not doing her full duty toward the social life of the world, she was not even conscious of her failure, because no attack that threatened her life was made upon her. Creeds were questioned, and she defended herself bravely and successfully. She held her own dogmatically. The truth was hers-and hers was the logic by which she could maintain it.

But the attack has shifted. Men are not so much concerned about the propositions in which the truth is formulated. They are now questioning the life the Church is living under the banner of those truths. Is she squaring herself with her doctrines? In many past ages this question would have had piercing power. It still has edge and point. But the one hopeful and assuring sign is in the fact that the question is no longer wholly from the outside. Church herself is raising it more sharply than her enemies. That she has failed to fully interpret her own

gospel and fully meet her duties—not to individual men, but to men in various corporate relations—this is her confession and the signal of her awaking strength. Nor is it to her discredit that a battle call has forced her awaking. Ever in all centuries she has matched the occasions. She has been resourceful to meet what the times demanded. She has known for what time she has been called to the Kingdom.

The time has now fully come when the Church must address herself to meet and repair the wrongs of society, to which she has long been measurably indifferent. At the best. she has been complaisant where she should have been antagonistic and uncompromising. If any say that so we will lose hold on or fail in emphasis for the necessity of personal salvation it must be said that only by maintaining that emphasis can there be any good hope for a successful social battle. Only the men and women who by personal faith and consecration have taken hold of the hand of God-only they will be fit or efficient in the broader struggle for the redemption of men.

Modern Methods

Let us now glance at the lines along which the Church is trying to meet her social obligations in the home mission enterprises. When the missionary was preaching only to scattered settlers on frontier farms, his personal message may have seemed to comprise his duty. To tell the man on the farm to be a good man, a good son, husband, father, and perhaps once a year to vote an honest ticket, may have measured his duty. But quicker than he could

realize, the settlement became a community, the village became a town, perhaps a city. Then came the attritions of life. People were thrown against each other—were bruised, beaten, enraged. Then came social alienations, conflicts—classes ranged on this side and that. Injustice came in, and with it came reprisals, and before the preacher knew it he was in the midst of a battle. Civilization was bringing on its problems. Life was no longer simple. It was complicated and difficult and dangerous.

Now what had the preacher to say! Men were at war with each other, and it was neither satisfying nor commanding to tell them to be good and they would go to Heaven when they die. It is said it is no use to talk peace just now to the contending hosts in Europe. They must first fight it out. And so it is not enough to speak eternal peace to men in an economic or industrial fight. They must first settle the battle on hand. Show them the way to a right kind of a victory in that battle and they will be ready for the next message.

So the gravest home mission problem to-day is a social problem, and if the Gospel has any social force now is the time to bring it out. Unless the missionary in the mining camps of Colorado has conceived his message in these ampler terms he is having a hard time of it. He will preach eternal hope to dull ears of those whose earthly life seems to them an eternal despair. The Gospel came to build God's Kingdom among men by establishing relations of justice, charity and brotherhood. That Kingdom has not yet been built. Not only so-too often the Church, the great builder, has declined the media-

tion she alone can effectively give or has thrown her power with worldly powers that were increasing human burdens and postponing human brotherhood.

The hopeful sign is that a change is coming—has come. The Church, too slowly for her own good, but at last, is taking her leadership in social reconstruction. That leadership was slipping away from her. Other and less competent hands were reaching for it. Now the missionary forces feel they must come to close quarters with social troubles and heal them or be beaten in their chief commission.

Take the questions of class antagonism with all that goes with them. The Church was on the verge of losing the people—and losing the people would mean defeat. Not 10 per cent. of the working classes attended church. More than that, a feeling of hostility was growing up which boded no good for either Church or society. Working men in London while cheering the name of Christ were anathematizing the Church. Something must be done. Within the last decade something has been done.

First, the Presbyterian Church—and in swift succession the Episcopal, Methodist, Baptist, Congregational, and other churches, have addrest themselves to a social gospel for the meeting of social questions on the basis of Christian truth and the winning of alienated or indifferent people back to the Church—the best friend of the working man.

The success of these efforts has attested the willingness of people to yield to the highest appeals and to acknowledge the old-time power of the Gospel over all classes and conditions of mankind. It were too

much to say that full success has been achieved until the Church becomes courageous enough to claim her right to speak to both sides in the conflicts between labor and capital, and to speak with equal emphasis. She must not only be kind and considerate to the one class, she must dare to impeach the other class with its serious wrongdoing, with its greed and lust for power, and ambition for conquest. It is easy for the missionary in the slums of New York to open chapel doors and give welcome to over-burdened men and women. It is not so easy for the preacher on the avenue to arraign capital for its merciless grip on those over-burdened people. But until pity and courage shall go hand in hand the missionary has a hopeless task.

It is to be feared the equal emphasis is still lacking. Missionary organizations are fairly well equipped to meet the social needs growing out of poverty and the wrong industrial conditions which make poverty. They have given themselves with hopeful enthusiasm to the task of making the unchurched masses feel that the Church is their friend and can be their savior. But the work will lag, and the fruits of it fail until the message and the missionary efforts cease to be one-sided. There must be a repetition of the messages of the old prophets denouncing extortion and oppression, and making it plain that those who persist in such things must count on the uncompromising opposition and arraignment of the Church of Jesus Christ.

In this view of duty to society it is manifest that home missions is not an enterprise of the West only. It has a special call to the more crowd-

ed communities of the East. Indeed, the crowding largely makes the mission field—certainly in its social aspects. Hence New York is the greatest home mission field in the country. There the greatest extremes meet, and there is the collision between classes, acknowledged or supprest, the sharpest and most threatening.

It is further accentuated by the race question also in its most acute form in the metropolis. And of the * immigration question it may truly be said the social gospel is the only effective solution. Unless Christian truth can be brought to bear on our vast amalgam of races, all educational and philanthropic movements will largely fail. These aliens-not the off-scouring, but for the most part the best of the races, whence they come, the people with vision and longing and hope—need many things at our hands; but nothing so much as a gospel not only of personal salvation but of social power which shall teach them how to live among strangers in brotherhood and helpfulness -how to have a share in the moral upbuilding of the community.

In yet another direction does the social force of home missions strikingly appear. I refer to the upbuilding of rural communities. That there is any problem in country life is a new idea. Of all regions the country was supposed to be free from problems. Life there was simple, direct, comfortable, healthful and independent. What occasion had the farmers for knitting their brows over social conditions? Their only trouble was an occasional failure of crops; but, granted full garners, all the rest was easy.

But students of economic, indus-

trial and moral conditions in the country have reached very different conclusions. They have sounded notes of warning which in the last few years have sharply turned the attention of missionary societies to the missionary call of rural communities. Some of the facts challenging this attention are changes of population from owners to renters; from American to foreign elements; desertion of farms in many sections; inefficient school system; decline of values, unproductive farming methods, and decline of morals. So effectively have these and other causes of country decline operated that thousands of churches have been abandoned or closed.

The call on home mission organization is to resist the whole order of this deterioration and to establish a new order which will bring thrift, intelligence and morality. It shall not be enough that the Gospel be faithfully preached. The country minister must know conditions-must be resourceful to meet them. It is sometimes said it is not a minister's business to teach farming. To which it may be replied-if he is not broad enough to see when farming is badly done, he is not observant enough to be helpful at any point of country construction.

One of the finest signs of the times is in the fact that so many young preachers see their chance; so many young and older preachers are availing themselves of country institutes to learn the science of rural upbuilding; so many who had fallen into the ruts of country ministerial life, are shaking themselves out of them and are springing with avidity to the new calling of vitalizing the moral and religious life of farming communities.

Did our young preachers but know it, here is the best post-graduate course available to those who want to get intelligently to the springs of American life; the finest clinic to learn how to deal with the broken body of community life.

With such purpose and power are the missionary societies giving themselves to meet this problem before, in . northern sections, it becomes as acute as it is in some sections of the South. one may easily prophesy that soon our beautiful country regions will recover some of that charm-social and intellectual—which entranced preachers like Ionathan Edwards and Horace Bushnell in generations past. Then the country will once more become the fountain of civic life, and by its flow to the cities save them from the industrial, social, and political iniquity which now abound.

Our civilization is bringing many perils in its train. Society is staggering under them. But let us cheer up. Let the social power of the Gospel once be fully let loose upon these perils and they will lose their grip. In their stead will come the righteousness which exalts the nation.

KEEPING UP TO DATE

In all lines of business to-day men read their trade journals. Doctors read their medical papers, lawyers the law journals, and preachers a great many things: every man reads something bearing on his line of work. Every Christian should be engaged in the business of the Kingdom of God, and it should be the primary duty of each one to be informed about the progress of events connected with this Kingdom. No man can escape this responsibility for intelligent interest and information. Many ways may be suggested for keeping abreast of the present-day events, but we must read missionary papers.

Disintegration of the Old Religions in Japan*



HEN that which is perfect is come, that which is in part shall be done away!" With these words the Rev. T. Watase, a Japanese

Congregational minister laboring in Korea, concludes his interesting and original discussion of "The Process of Disintegration in Existing Religions," in the *Shinjin* magazine.

This writer holds that each of the great religions of Japan, considered as a historical phenomenon, is of a composite character, containing, besides the strictly religious elements, also elements related to civil government, education, and philosophy. Upon such a mass the new thought that is flooding Japan acts much as an acid might attack a mineral, with the result that disintegration takes place. The separate elements, no longer held together as a system, either attach themselves to those elements in the new civilization to which they have affinity or are altogether lost.

This thought, applied to Confucianism, works out as follows: "Among religions, if it may be called a religion, Confucianism is the first to yield to the process of disintegration. Analyzed, it is seen that the parts which make up the system are mainly rules for government, and these again appear as essentials in education, but little is taught about pure ethics, and still less about pure religion.

"Now, while life-force dwelt in Confucianism, other things, as questions of government, law, and economy, were all subordinated or appended to it.

But forty years ago, when the influence of Western civilization came in like a flood and overflowed our land, the learning of the West, political, legal, and economic, was perceived to be far more minute and solid than the teaching of Confucianism. Gradually this became clear, and students became numerous; and when a constitutional government was established Confucianism lost its political importance. the same time the political teachings contained in Confucianism became detached and distinct. That which had the force of political maxims, adapted to the use of a modern government, was appropriated and the rest was rejected. Then, too, the new educational spirit and policy were to raise the intelligence of the people. It took an interest in cultivating the dignity and power of man as a human being, and so naturally diverged from a system merely aims ultimately to make men rulers. What in the old was in harmony with the modern system of education was selected and adopted: so on this side also Confucianism was disintegrated."

Now about Buddhism? "The historical Buddhism of Japan—the Buddhism of the 'Greater Vehicle'—is a philosophical system rather than a religion. When this is subjected to the analytical or disintegrating process, the philosophy is brought into the light; and then, when this is compared with the approved philosophy of the world, the result for this form of Buddhism is as disastrous as that which has overtaken Confucianism."

Discussion of this kind has been

^{*} Prepared under the auspices of the Christian Literature Committee of the Conference of Federated

very much stimulated this year by the action of Mr. Tokonami, Vice-Minister of Home Affairs, in calling a conference of representatives of Buddhism, Shintoism, and Christianity at Tokyo in February. It is not easy to estimate the success or failure of this conference, but at least it has stimulated interest in discussions related to religion and its problems. In general, the Protestant press welcomed the conference, the Roman Catholic journal looked upon it with suspicion, the Buddhists condemned it, and the freethinkers ridiculed it. However, not even the Protestants were unanimously in favor. One of the smaller journals, the Sambi no Tomo, in an editorial entitled, "Are our Leaders Crazy?" declared vigorously that for the Christians to attend such a conference was to debase the Savior and to confuse Him with what is low and vulgar. It considers the words of the resolution adopted to be boastful, as if to make Christ the patron deity of the Imperial House. "If God purposes to bless the Imperial House," says the editor, "He will do so, but it is not for us to be so condescending as to put Christ in, the list with civil government, education, Buddhism, and Shintoism, and to offer His blessing."

From many quarters come reports that since the conference the interest in Christian preaching is deeper and that the audiences are larger. On the other hand, the Kirisuto Kyo Sekai, (Congregational) recently said that the conference had also helped to strengthen and extend the idea that Christianity and Buddhism were, after all, not so different, but that they might be easily harmonized. Such an idea no doubt exists more or less among Christians, but we have found no trace of it in the Christian press. To be sure, Dr. G. Kato says in the Unitarian organ, the Rikugo Zasshi: "I think that it is not impossible to harmonize Christianity and Buddhism. I believe that I am a Christian and a Buddhist at the same time," but then, Dr. Kato is not a professing Christian.

The Rev. D. Ebina is not reckoned among the conservatives. He belongs admittedly to the liberal wing of the Kumai (Congregational) body. may be inferred, therefore, that the general position of the Christians is at least as strong as his when he says in the Shinjin, of which he is the editor-in-chief: "Those who plan to blend Confucianism and Christianity, or Confucianism, Buddhism and Christianity, or Buddhism and Christianity, or Shintoism and Christianity, do not know the real nature of Christianity. Not only so, they must be called persons who do not understand the history of religion, and who will bequeath not a little misfortune to future generations." Such a disposition to blend religions is most agreeable to the mind of Japan to-day, but after all it is only temporizing.

Comparatively weak as Christianity still is in Japan, the Christian writers feel in themselves already the calm assurance that they are the heirs of the future, that they have no need of anything the old systems have to contribute, and that there is no occasion for compromise. Certain people America or Europe, may write with respect, not unmingled with awe, of "Bushido," but a Japanese writer in Fukuin Shimpo (Presbyterian and Reformed) does not hesitate to call it "a modern Don Ouixote."

This attitude came out prominently in the discussion of a project to erect a Shinto shrine to the memory of the late Emperor. To the educated this would be simply a monument, but the common people would regard it as a place in which to pay divine honors to the spirit of His Majesty, and the Christian press opposed it. The Shinto religion will some day be only a memory.

A Remarkable Chinese Christian

(See Frontispiece Portrait)

DING LI MEI is one of the most remarkable fruits of Christianity in China. He was born in Shantung Province, and is a Christian of the third generation. In his early young manhood he decided to enter the ministry, and went into a theological school. When twenty-eight years of age he became a pastor, just at the beginning of the Boxer uprising; he was tortured by the Boxers in the magistrate's yamen, being beaten with heavy bludgeons and bamboo staffs. After five hundred blows, during which he had stedfastly refused to deny Christ, he was put into a foul dungeon, where, after regaining consciousness he began to preach Christ to his fellow prisoners. The Boxers planned to continue his torture later, but Christians were praying for Ding, as they prayed for Peter in the days of Herod. Before his enemies could carry out their intention a German officer, who had been incensed at the magistrate's refusal to receive him, brought his soldiers into the city, seized the magistrate, and set free the prisoner. After the close of the Boxer rebellion, Pastor Ding took charge of a self-supporting church in Tsingtau, but a few years later was released to take up evangelistic work among students. In the spring of 1910, when he visited the Union College at Weishien, none of the students had decided for the Christian ministry, and the religious life was very low. A short time after Pastor Ding began his work there the students began to pray, and, one by one, they volunteered for the Christian ministry, until one hundred and sixty men—the best in the college, including a gifted Chinese professor-had renounced their earthly ambitions, to enter the service of Christ.

He is one of the most respected and successful Chinese Christian workers in China. At I Chou fu 1,400 inquirers came out in response to Pastor Ding's evangelistic work. In 1907 he was sent as a delegate to the World's Christian Student Federation Conference in Tokyo, Japan, and later attended the Japan-China Presbyterian Union at Shanghai. In 1908 he was elected President of the Federation of Missions in Shantung, and in 1909 was a delegate to the National Christian Endeavor Convention at Nanking.

In spite of all his success, Pastor Ding is a man of very modest and quiet demeanor, is a thorough Christian gentleman, and a man of unusual power. He is preeminently a man of prayer, and on his prayer-list are the names of hundreds of Christian leaders, not only in China, but in other lands, and for each of these he prays daily. Every place that Evangelist Ding Li Mei visits feels the power of his personality and message; many young men turn to Christ, and large numbers enter the Christian ministry. He is the founder of the Chinese Student Volunteer Movement for the ministry, which has been organized to include students in various provinces of China. He was the first Traveling Secretary of this Movement.

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK

UNIFYING WOMAN'S WORK IN THE LOCAL CHURCH



REAT as the results of Woman's Work have been, some leaders seem to think it should be conducted along broader lines and with greater

unity than at present.

In some churches the viewpoint is narrow. Women work for Home and Foreign Missions in separate societies that have little fellowship; and too often there is friction between them and the societies whose activities are entirely local. The missionary women take little interest in the local work and the "Ladies' Aiders" care nothing for mis-The Best Methods editor was sions. amazed to learn, not long ago, of churches where the spirit of rivalry runs so high that when a new woman comes to the church (especially if she be the wife of a new pastor) she is "rushed" by the different societies after the order of college fraternities!

Yet the work is all one. city, home, and foreign, as applied to missions, can not be found in the Bible. They are human inventions, and through a broadening of vision and better comprehension of the scope of missions will eventually pass away. Home missionary societies are finding their work largely with foreign peoples, and foreign missionary workers are coming to realize that they have a duty to the Blacks in America as well as in Africa, and that a Chinese in the United States is as well worth saving as his brother in the Celestial Empire. "At one of our meetings we prayed for the Chinese," said a worker at a conference in New York. "Going out, I passed one on the street. It struck me as queer that while we had prayed for Chinamen in a missionary meeting, I had never yet thought of doing anything for one in my own town. Altho he had passed before I got thus far in my thinking, I turned and called to him. Thus began an acquaintance; now we have organized a Chinese work in our church with a regular class. We had never thought of it before."

A Suggested Remedy

In view of the oneness of the work and the need of cooperation, some leaders have come to feel that it would be well if all the women's societies in a local church could be merged into one organization with many departments—"omnibus societies," some one has called them. Others equally alive to the situation do not favor this.

Such union societies are called in some churches "Woman's Associations"; in others, "Woman's Unions," or "Woman's Guilds." The plan of organization is practically the same in all. It includes the following points:

- I. A central set of officers in control of the entire body.
- 2. As many departments as there are lines of work.
- 3. A small membership fee, payment of which makes a woman a member of the Association and all its departments.
- 4. Voluntary offerings payable either to the department treasurers for their special work or to the Association treasurer to be divided according to some

previously agreed upon scale of percentages.

5. One day in each week set apart as "Woman's Day" on which the departments hold their meetings in rotation.

A Model Woman's Association

The practical workings of a Woman's Association can be best understood by a concrete example. Through the kindness of Mrs. Everett E. Kent, the president, we are able to give the following account of the Woman's Association in Eliot Congregational Church, Newton, Mass., which has had a long and successful experience.

The Association is manned by seven officers-president, two vice-presidents, recording and corresponding secretaries, treasurer and auditor. There are three departments, Home Missionary, Foreign Missionary, and Church and Home, each with its own officers, and there are eight standing committees—Finance, Hospitality, Relief, Library, Entertainment, House, Literary and Work. With the exception of the Eliot Guild, a young woman's organization, all the junior societies are departments under the Association, their leaders being appointed by it. The officers of the Association with the officers of the departments, chairman of the standing committees, and leaders of the junior work constitute an executive board which meets before the monthly business meetings and at other times at the call of the president.

The annual membership fee is 25 cents, payable to the Association treasurer, who also receives gifts for the Church and Home Department. Contributions to Home and Foreign Missions are paid directly to the treasurers of these departments.

Tuesday is "Woman's Day" in the church and during a given month a woman may have a part in all its varied activities. The schedule is as follows:

First Tuesday:

9.30 A.M.—Sewing meeting. 10.30 A.M.—Business meeting.

Second Tuesday:
3.00 P.M.—Home Missionary Department.
Third Tuesday:

9.30 A.M.—Sewing meeting.
11.00 A.M.—Church and Home Department.

12.30 A.M.—Basket Lunch. Fourth Tuesday:

3.00 P.M.—Foreign Missionary Department.

The controlling aim of the Association as stated in its handbook is to draw within its circle every woman in the Eliot congregation, the ideal being, not large gifts and arduous labors from the few, but gifts of money and of service from each according to her ability.

"I am glad to testify," says Mrs. Kent, "to the advantage of uniting the women in any church, thereby doing away with the petty rivalries and one-sided viewpoints which have, I believe, had a considerable place in church life. Association was formed seventeen years ago by Mrs. William H. Davis, wife of Dr. Davis, at that time our pastor. There were then the usual Home and Foreign Missionary Societies, the Sewing Circle, etc. I can not speak of conditions then, as I was too young to have a part in them; but I do know that in other churches the women who belonged to the 'Ladies' Aid' had no interest in the Missionary Society and vice versa, and that any sense of the largeness of the work of the church was greatly lack-For years we stood among the pioneers, but to-day the movement is spreading fast.

"Next year we hope to have a Home League; and are planning ways to bring in shut-ins and business women and busy mothers to share in the work through study of the text-books, interesting Board literature and exhibit boxes."

The Attitude of the Boards

In order to get the attitude of the various Women's Boards on the unification of woman's work in the local church, the following questions were sent to

eleven organizations representing nine denominations:

- I. Do you favor the merging of all the women's societies in a local church, including the Ladies' Aid, into one organization?
- 2. If so, what steps are you taking to induce your auxiliaries to make the change?
- 3. What proportion of your auxiliaries are so organized?
- 4. Do you put out any literature on the subject?

The answers reveal a wide difference, both in opinion and practise. Two organizations, the Baptist Woman's Foreign Missionary Society and the Southern Presbyterian Woman's Auxiliary, are decidedly in favor of the union idea; four are decidedly opposed to it; three exprest no preference whatever; one favors it only under certain circumstances; one is divided on the question, some of its officers opposing, same favoring it under certain conditions, and some regarding it as ideal.

One board reported that so far as known not a single one of its auxiliaries was organized on the union plan; nine were unable to give the exact number so organized; one, the Woman's Congrégational Board of Missions, reports that more than 200 of its 1,200 auxiliaries are Woman's Associations or Unions.

Only one organization, the Southern Presbyterian Woman's Auxiliary, is making any effort to induce its societies to become unions, and it alone puts out any literature on the subject, tho the Baptists are agitating it through their magazine, *Missions*.

The reason for the opposition of so many of the Woman's Boards is well exprest by the president of one of them as follows: "We do not favor the formation of Woman's Associations in which all the women's societies in the local church are merged into one organization. We have comparatively few societies so organized, and I may say that

we have found that where the plan has been tried the foreign missionary interests have suffered. The merging serves to strengthen the local work of the Ladies' Aid at the expense of the work farther afield."

There are, however, many individual officers who are greatly in favor of unification, even in Boards which are opposed to it. "In the multiplicity of engagements that confront the women of our churches to-day these union organizations are bound to increase," says the secretary of a board whose officers are not heartily in favor of it; "and we must see to it that our missionary work is conserved by having the right kind of organization. The wrong kind was brought to my attention by a caller yesterday morning from a church where they have a Woman's Union meeting once a month. The meeting begins at eleven o'clock. From eleven to twelve once in three months they have a foreign missionary meeting; once in three months a home missionary meeting; and once in three months the meeting is devoted to their local church work. After this they have luncheon and in the afternoon a speaker on some popular (!) subject such as suffrage, anti-suffrage, etc.

"This shows why our missionary societies do not favor such organizations, for they often mean much less time devoted to the study of missions. But they are bound to come, and the thing for us to do is to suggest an ideal plan and steer those churches contemplating such unions away from their objectionable features."

The following letter from another secretary whose Board reported against unification contains many strong points and is worthy of careful study: "I do not happen to know of many societies organized in this way," she says, "but in regard to those I am familiar with, I can say that they are a tremendous success. I should advise by all means in starting a new church to organize the

women as one society, with different departments, for not only does it make impossible the deplorable divisions of the women, but I believe on the whole that the missionary department would receive greater attention and greater interest, surely, by the larger number. This, however, would depend to a great extent upon the leaders in the church.

"When it comes to reorganizing a society which has been running a long time in the old way, there might be difficulty unless there was in evidence a real spirit of unity and a desire for better methods. This, however, has been done in the last few years with a large degree of success in the First Congregational Church, which is the mother church of the town. They are delighted with it and a number of other churches have reorganized their women's societies as a result.

"The First Presbyterian Woman's Society has never known any other form of organization and they are very confident that there is no method to compare with it. Our church, the Second Presbyterian, followed the plan of the First Church, and we know nothing else. Of course, as we never have suppers or bazaars or entertainments for raising money we do not have the Ladies' Aid problem. Our women sew for the various charities of the city. women's societies here meet twice a month, and generally for all-day meetings with luncheon. In societies where there is a strong Ladies' Aid, an hour could easily be found for transacting such business, and they could sew for their church instead of for charity, but all would be present for the missionary program.

"My arguments are (1) it unifies the work, doing away with the old divisions and consequent ill-feeling and jealousies; (2) all the women of the church listen to the program or take part in it. I have seen wonderful development of the women as they have come in contact

with the world fields and gained a wider vision—women whose interests formerly had been wholly in the local work; (3) the work is presented as one big whole—local, city, country, the world. This is broadening, to say the least.

"Perhaps there is some danger that such a society will enter too many fields. Our women are called upon to support the Associated Charities in our city, to have a representative in the Y.M.C.A. Auxiliary, the Presbyterian Hospital, etc. Then there is the question of how far we should go into civic questions in a woman's society, but I am not prepared to say that this is a danger, so long as the bigness of the work abroad and its vital importance is held aloft. growing to feel that the bigger we are at home, the bigger we will be to undertake the big problems of the foreign field."

It is a significant fact, that has no little bearing on the present discussion, that in August, 1912, when the Southern Presbyterian Church, which is taking such advance steps for missions, organized its Woman's Auxiliary, it recommended that in every church all the women's societies, together with the organized women's Bible classes, be united in one organization with different departments. The latest of the evangelical denominations to organize its Woman's Work, this action was taken after a thorough investigation of the forms of organization in use in other churches. "Enlisting all the women of the Church in all the work of the Church," is their aim and ambition.

Under the efficient direction of Mrs. W. C. Winsborough, superintendent of the Woman's Auxiliary, many churches have already reorganized their work on these lines, and the the new order of things has been in operation less than three years, the beneficent results are already being felt. Attendance at the meetings is larger, the gifts to all causes have greatly increased, and the interest

in missions is growing deeper all the while.

A Unique Wedding Ceremony

When societies have been in existence for half a century or more it costs something to change the form of organization, even tho the members recognize the wisdom of it and believe it to be best. "When a society dating back in organization to 1848, and having a prestige of sixty years of varied and unbroken service, was, with others, merged into a united whole," says a Southern Presbyworker, "every man woman possessing any sentiment felt as tho a great tree in the forest had been But the sort of faith Paul eulogizes gave strength and courage to 'forget the things that are behind and press forward toward the mark."

At Silver Bay last summer the Best Methods editor heard of a wealthy and aristocratic church in a New York suburb, where the women shed many tears when their beloved missionary society was merged with others into a Woman's Association. Yet, believing it to be best, they heroically made the sacrifice.

In a Southern Methodist Church in Northern Alabama, where the women had been working for Home and Foreign Missions in separate societies, it was decided, after much thought and prayer, to consolidate the two. Each had had a long and successful history and it seemed hard to see them go, yet the members decided to make the consummation of the union a joyous and happy occasion. This took the form of a unique "wedding" held at the parsonage, the contracting parties being the presidents of the two societies. The following account of it is reprinted from *The Missionary Voice*:

The large number of guests were received by the hostess, Mrs. Ira F. Hawkins. The Presidents and Vice-Presidents assembled in the dining-room adjoining; and to the strains of "Onward, Christian Soldiers," the six Vice-Presidents passed into the parlor and stood on each side of a table, behind which stood Mrs. Bettie Waters. The chords of this grand old hymn soon merged into Mendelssohn's "Wedding March," under the deft fingers of Miss Boddie, our church organist.

Mrs. E. B. Wright, President of the Home Mission Society, acting as bride, and Mrs. M. I. Hoskins of the Foreign Missionary Society, as groom, marched slowly forward and stood directly in front of the table. Mrs. Waters, whose name has been closely allied with the woman's missionary work of North Alabama for thirty years or more, was chosen to officiate on this occasion, being a charter member of both societies, having assisted in the organization of each. She gave a short history of the societies, of their many struggles in the past, and exprest much joy at their having reached the happy day of union. Her words of encouragement and cheer were an uplift to all present. After the unification address, the members of both societies joined hands and sang, "Blest Be the Tie That Binds."

A Woman's Year Book

Five or six years ago, at the suggestion of the Rev. John Clark Hill, D.D. (at that time the pastor), the various organizations of women in the First Presbyterian Church, Springfield, Ohio, united in the publication of a "Woman's Year Book," which proved such a help that it has been issued annually ever since. It includes the Woman's Missionary Society, the Local Aid Society, the Oakland Local Aid and Mothers' Club, the Young Woman's Study Club, the Girls' Club and the Cradle Roll Ten, and gives the officers of each organization, together with the dates of all the meetings, the reports of the several treasurers, and the members and monthly programs of the Missionary Society.

The little booklet (3½ x 5½ inches) contains 24 pages, and is a model of wise arrangement and concise statement. It not only affords a convenient directory of all the women's societies, but binds

them together and unifies their work, to some extent at least. There is no pooling of funds and no central control, but once a year, at the annual meeting of the Missionary Society, they all come together and give complete reports of their work.

In churches where it does not seem

wise or possible to merge all the societies into one organization, this is an excellent plan. It does much to foster the spirit of harmony and cooperation, and in churches where the ultimate unification of woman's work is desired but must be accomplished by slow degrees, it might serve as a first step toward that end.

A PHYSICIAN'S CHART OF FOUR SOCIETIES

SYMPTOMS	DIAGNOSIS	REMEDY
CHURCH OF LONGVIEW Church-Membership	Lack of balanced rations; Long distance vision only; Inability to see clearly objects close at hand.	Supplement present diet with Home Mission food. This varied menu will attract all classes of women and growth in membership and increased interest will result in both Home and Foreign Mission work.
CHURCH OF SLOW VALLEY Missionary Society of 60 members Average attendance	Spiritual Anemia; Mal-Nutrition; Slow Starvation; Dwarfed Development.	Appoint wide-awake Program and Social Committees; Secure at least 30 subscriptions to the Survey; Place 30 or more Praver Colendars; Organize a Study Class.
Ladies' Aid of Busy Town 25 Members. Work hard six months to prepare for Bazaar, by which \$25.00 is made for Mountain School.	Near sighted vision. Wasted time, and Poor Arith- metic.	Let each member earn part of her dollar at home, and spend some of the society time in study and prayer for WORLD WIDE Missions.
CHURCH OF PROGRESS HILL Church-Membership	Growth Steady; Pulse Normal; Vision Perfect; Circulation Natural; Splendidly Healthful.	Continue same diet, exercise and outlook. Long life and much fruit is uncertain.

—From the Missionary Survey.

How the Bands Solved a Schenectady Problem

Three years ago the Woman's Missionary Society of Emmanuel Baptist Church, Schenectady, N. Y., found itself with 100 members on the roll—not a bad showing, most societies would think. But the devoted workers in the church were far from satisfied. There were more

than 200 women in the congregation, and less than half of them in the society. How to win every woman—they aimed at nothing less—was a much-discust question. Many things had been tried, but as yet nothing had solved the problem.

At last one woman had an inspiration. Why not divide the society into groups

and put a leader over each? The executive committee liked the suggestion and after much prayerful consideration formulated the following plans and put them into execution:

- 1. The society was divided into ten bands and a captain was appointed for each. The division was largely, but not wholly, along geographical lines, women in one neighborhood generally being grouped together.
- 2. No rules were laid down for the conduct of the bands, the captains being left unhampered in their work. They might hold meetings or not as seemed best, try any new plans or methods that promised to be helpful, and take up any line of missionary work that specially appealed to them.
- 3. The following system of credits was devised, and each captain asked to keep a careful record of the work accomplished by her band:

A new member secured for the Society...5
A meeting of the band...............2
Each member present at the meeting of

Each quarter's dues paid in promptly....I Each baby secured for the Baby Band....I

4. At the end of the year when the reports were all in, the band that made the best showing was to be entertained by the defeated nine.

Under the efficient leadership of the president, Mrs. F. K. Taylor, and an unusually devoted corps of helpers, the bands worked wonders in Emmanuel Church. At the end of the first year the society had made large gains in membership (the winning band alone reported twenty-five new members), a number of new subscriptions to the magazines had been secured, and the increase in interest had been very great. It was found possible to do away with collectors, as each band looked after its own offerings, and the president found her work somewhat lightened. Whenever any special

work came up for consideration all she had to do was to call a meeting of the captains and they at once took it up with their bands.

The plan does not seem to deteriorate with time. The Best Methods editor had the privilege of being present at the annual meeting last March and listened with pleasure to the fine reports of the officers and the captains of the bands. She was also present by special invitation at the entertainment given in honor of the winning band.

The following points concerning the work of the bands are reprinted from an article written for *The Helping Hand* by Mrs. Jones at the request of its editor, Mrs. Helen Barrett Montgomery:

"As a rule the bands hold meetings in their homes. In many cases the women bring their sewing and spend the afternoon, tea and sandwiches being furnished by the hostess. Some of the bands have a prearranged program. In others the captains are prepared with clippings from the magazines or some topic that will start a discussion. At one meeting all sorts of objections to missions were brought in, one member having been appointed to answer them. It was a fine meeting.

"Several of the bands have 'adopted' a missionary, and many a little gift such as a pretty little new-style neckpiece or a dainty apron has found its way to the sister on the field. Several Christmas boxes were sent out, and one band had a different member write a letter each month to their missionary on the foreign field. The letters in response were wonderfully helpful. Some who were lukewarm became quite interested through the personal touch.

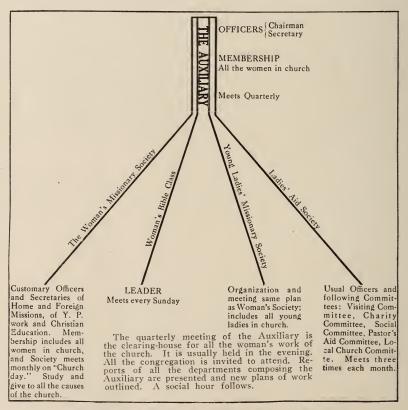
"The second year a number of young women who had joined, but were employed during the day and could not attend the meetings, were formed into a separate band. They grew rapidly in numbers and held their meetings in the evening. They easily 'won out' the

second year and were rewarded with a Progressive-information Supper. Our membership at the end of the second year was about 180.

"In summer, when so many band members are away that there are too few to hold a meeting, two or three bands meet together, each band receiving a credit. One band has appointed two of its members as a special lookout committee. Their work is to greet each new woman member of the church when she receives the right hand of fellowship, tell her about the society and invite her to join. They are provided with printed programs of the society, together with small insets prepared by their band setting forth the general facts in regard to the society and the bands. What goes in at the ear is liable to be forgotten, while the written

or printed page is good for reference in the future. When a woman joins this band she is given a letter describing more in detail the work that is being attempted. It is a regular follow-up system.

"Once a year the bands disorganize and are reformed, bringing together a new set of women. This increases the circle of acquaintance besides giving each one an opportunity to find the right groove. We work primarily for the missionary cause, secondly for the society. The bands are merely incidental—a means to an end. The rivalry is entirely friendly, and by the meetings in one another's homes, sociability is promoted. But the entertainment in the homes *must* be kept very simple. The more simple, the less formal, the better."



WOMAN'S WORK IN THE LOCAL CHURCH

PREPARED BY MRS. W. C. WINSBOROUGH, ATLANTA, GEORGIA Superintendent of the Woman's Auxiliary, Presb yterian Church, U. S.



WHAT NON-CHRISTIANS SAY OF THE WAR

INTELLIGENT non-Christians recognize the difference between real and nominal Christianity, between the Christideal and the defective realization of that ideal in national and personal life. It is nevertheless true that the masses of mankind do not think deeply and there is naturally a grave danger that the present European war may be used as an argument against the effectiveness of Christianity.

Bishop Montgomery, the secretary of the Society for the Propagation of the Gospel, at a recent meeting of the Anglican Board of Missions, discust the effect of the war upon missions abroad. He quoted the *Peking Gazette*, which remarked: "The sight of eighteen to twenty millions of men engaged in the brutish work of slaughter in the filth of blood is indeed a terrible commentary upon the influence of Christianity in Europe during the last 1,200 years."

The attitude of the non-Christian races, the Bishop thinks, will eventually be determined by the way in which the war is prosecuted from a moral point of view, and by the manner in which peace is finally established. It must not be a war of aggrandizement for more territory, or for a big indemnity. Nothing will arrest the attention of non-Christians more than such an attitude.

The sympathetic brotherliness of British and German missionaries on the field will be taken as a true evidence of the power of Christ. It will be of great advantage if everywhere in non-Christian lands the truth is emphasized that this war is in no sense a commentary on the effectiveness of Christianity, but is the result of failure to put into practise the teachings of Jesus Christ.

THE NEED FOR INTERCESSORY PRAYER

R. JOHN R. MOTT writes in the International Review of Missions: "There is greater need to-day than ever before of relating the limitless power of united intercession to the missionary enterprise. A time of unexampled opportunity and crisis like the present is one of grave danger. There have been times when in certain parts of the world the situation confronting the Church was as serious and as inspiring as it is to-day; but has there ever been a time when simultaneously in so many non-Christian lands the facts of need and opportunity presented such a remarkable appeal to Christendom now?

"We should be on our guard lest we devote a disproportionate amount of time and thought to investigation and to discussion and to plans for the utilization of available human forces, and not enough of attention to what is immeasurably more important—the relating of what we do personally and corporately to the fountain of divine life and energy. The Christian world has the right to expect from the leaders of the missionary forces not only a more thorough handling of the facts and methods, but also a larger discovery of superhuman resources and a greater irradiation of spiritual power."

The Bishop of Upsala, Sweden, has joined with the Bishops of Finland, Hungary and Norway, the Archbishop of Denmark and pastors of Lutheran

and Reformed churches in Holland and Switzerland to ask the Christian churches in America to pray for peace.

A STUDENT DAY OF PRAYER

R. MOTT has just sent out a new call for the observance of the Universal Day of Prayer for Students called by the World's Student Christian Federation. Enclosed with this call was a reprint of Mr. Beaver's article, which we published in our January number, on "The War and the Way Out." It was sent, with a personal letter, to every Student Christian Association, in order to emphasize the unusual urgency of adequate preparation for this Day of Prayer. Dr. Mott says: "The present world situation constitutes the most powerful call to prayer ever extended to North American students. It is a time for penitence and true searching of heart to discover wherein we may be responsible for unbrotherly relations, such as have involved our fellow students of Europe in the testing and temptations of war. A majority of the students in the belligerent nations have enlisted; thousands have been slain and wounded. But all international fellowships seemed to be breaking, the leaders and members of our Christian Federation were held together by the bonds of prayer. Shall we not, therefore, pray in confidence that the self-sacrificing devotion of European students to their country may inspire the students of North America with more intense devotion to Christ's greater work of reconstruction?"

Students and friends are asked to observe Sunday, February 28th, as this Day of Prayer.

THE PERIL OF FALSE MISSIONARY MOTIVES

D. R. WARNECK of Germany has written in the Allgemeine Missions-Zeitschrift, on the temptations of missionary workers, and shows that one of the greatest perils that besets the mis-

sionary movement is the danger of seeking to secure for missions wider recognition by laying stress on secondary considerations in place of the primary motive of obedience to the will of Christ. The temptation is strong in the advocacy of missions to place in the forefront the contribution which they make to civilization and culture, and to appeal on this ground for increased support. The contribution is real, but it is only an incidental result of missionary work. To enlarge upon it may interest thoughtful people, but wholehearted and enthusiastic workers for the cause can be won only by directing attention to the heart and inner spring of the movement. There is no vitalizing energy in secondary motives. No support of missions that comes from some other way than that of the Cross is worth having.

FROM A MISSIONARY VIEWPOINT

I N our January number we suggested that generous friends might cooperate in the way of sending the Review to missionaries on the frontier. Many letters that have come to us from these advance guards of the Church indicate how greatly such a gift would be prized and how valuable it would prove in their intellectual and spiritual life and work. We quote from one of these letters just received from a medical missionary of the Presbyterian Church (South) to Korea. He says:

"I most heartily second your appeal for the Review to be sent to missionaries at their stations. Some years ago, Mr. Louis Huggins, an elder of the First Church of St. Joseph, Missouri, asked the missionaries at different stations what magazines they would like for the coming year. I named the Missionary Review, and the Journal of the American Medical Association, and for several years he sent these two. I can not tell the immense benefit they have been to me. They have added greatly to my efficiency as a mis-

"Then there is a great body of other Christians to be reached with the inspiring messages that make the Review a power. Is there not some way in which this clientele can be largely increased? . . . This would, I believe, soon result in a deeper, more prayerful, more sacrificial interest in the evangelization of the world."

ticular Church in missions. . . .

"FUEL FOR MISSIONARY FIRES"

TTENTION is called to the new A feature which first appeared in the January number of the Review, back of the Frontispiece-in "Fuel for Missionary Fires." This fuel consists of striking facts that may be found in the pages of the current number, and that are there elaborated. These facts are suitable for Church Calendars and quotation in the pulpit, or in missionary meetings. When a church or an individual has no interest in missions. it is either because there is a lack of Christianity or a lack of information. It is a duty and a privilege for pastors and other Christians, with the missionary spirit and vision, to furnish the facts and so kindle and keep alive the mission fires. We hope that a large use will be made of these "fagots" selected from the monthly store furnished by the Review.

POWER AND MACHINERY

M ANY earnest workers confuse power and machinery. Some discredit emphasis on one, some neglect the other. We have heard missionary advocates uphold the principle of securing and sending out spirit filled men and women without any special emphasis on intellectual equipment or organized work. Others have put so much stress on the need of intellectual attainments, of sufficient money and proper organization that the spiritual life and power necessary seemed to be overlooked. Both machinery and power are necessary for the most effective work, but the greatest and most irreparable loss is felt when men fail to put first the dependence on God's Spirit for abiding results. Dr. John Timothy Stone, of Chicago, recently said:

"The world has comparatively few extraordinary tasks to perform, but it has countless ordinary tasks. There are few extraordinary men, but the world is filled with ordinary men whom God can use if they will let Him. We need the vision of the Most High. We need a fuller realization of the presence of our God to solve the problems, local and general, individual and collective, the problems within the local church and the problems within the church at large."

THREE PRINCIPLES OF GIVING

THE members of a negro church in Jamaica resolved to give money for the support of a native evangelist, who would preach the gospel to their yet unsaved brethren. They elected a treasurer (so says Frauen Missions Blatt), and appointed a day for receiving the money. When all were present the treasurer, an aged man, proposed three principles which were unanimously accepted:

All will give something.

Each will give as much as he or she is able.

Each will give cheerfully.

After several had brought forward their gifts, an old negro, who was known to be rich, stept up and laid \$2 on the table. The treasurer returned it and said, "Dis gif' may be accordin' to de furst princ'ple, but, brudder, it is not accordin' to de second." The negro took back his money and returned to his seat. After a moment he returned and threw down \$20 on the table, as he remarked sullenly, "Hyar, maybe dat is enough." Quietly the old treasurer returned his money, and replied: "Brudder, dis may be accordin' to de first and second princ'ples, but it am not accordin' to de third." Again the negro took his money, and, full of wrath, sat down in a corner of the church. After a time, however, he returned, and smilingly approaching the table, gently placed on it one hundred dollars with the words: "I give dis gif' cheerfully in de name of de Lord Jesus." Then the old treasurer jumped up and taking both hands of the negro, cried out: "Dis is all right, brudder, it agrees with all three princ'ples!"

Would it not be well if each of us would consider these three principles in our giving?

PRAYER AND CONFERENCE ON MISSIONS

ONE effect of the crisis brought on by the world war has been to send Christians everywhere to their knees. In England, France, Germany and America there are many signs of increased earnestness; churches are more largely attended; prayer meetings are increasingly intense and revivals have been reported both among soldiers in camps and among civilians at home. Prayer has also even a larger place than usual in the conferences of the Home and Foreign Mission Boards of North America, which meet in New York and in Garden City, Long Island, January 12th to 14th.*

An interdenominational prayer service was held on Friday, January 8th, in the Church of St. Nicholas, New York, under the auspices of the Woman's Missionary Continuation Committee. On Sunday, January 10th, the afternoon and evening were given over to special prayer meetings in preparation for the Home and Foreign Mission Conferences, and joint noonday prayer services were held on subsequent days. It is not surprizing that the conferences this year were marked by unusual power and by an even greater spirit of fellowship and cooperation among the various boards and societies.

The Home Mission Council, which met in New York, January 12th to 14th, made definite progress in their discussion of work for American Indians, immigration problems, a denominational program for missionary education, the country church, and interdenominational problems.

The Foreign Missions Conference at Garden City, January 13th and 14th, faced squarely many questions of pressing importance. The address by Dr. John R. Mott on "The War and Missions" was a masterly and stirring review of the situation. Other timely topics discust were the native Church and its autonomy, missionary finances. interboard work, and United Mission campaigns.

These union conferences in America, England, Germany, and the mission fields are exerting an increasing influence and promise larger things for the Kingdom of God.

^{*}A fuller report of these conferences will be given in March.

THE CHINESE REPUBLIC

Statistics of Missions

HE latest statistics of evangelical Church membership in the republic of China give 470,000. There are 546 ordained Chinese pastors and 5,364 unordained workers; 4,712 Chinese Christian school-teachers, 1,789 Bible women, and 406 native assistants in the hospitals. Chinese Protestant Christians contributed last year \$320,000 for Christian work. There are 85,241 Chinese boys and girls in the primary and day mission schools and 31,384 students in the intermediate high schools and colleges maintained by the evangelical church. The hospitals number 235, with 200 dispensaries, where 1,322,802 patients were treated last year.

Revival in a Chinese School

M R. J. B. WOLFE, a missionary of the American Board, writes of a revival in the boys' high school at Taiku, Shansi. This school is supported by the students of Oberlin, a college that has erected a memorial to the alumni who perished in the Boxer uprising. A series of revival meetings was conducted last spring by Tseng Kuo Chih, pastor of the Methodist church in Tientsin. Many boys had come into the school during the past year from government schools and had heard very little about Christianity. Many pupils had taken the first steps in church membership but had become cold. There was also a large nucleus of students hungry for a spiritual blessing, and these began to pray that a revival might come. A large number of friends, both Chinese and foreign, heard about the proposed meetings, and were praying that a spiritual awakening might come to the school. From the first meeting there was a profound interest, and altho most of the boys had never experienced a revival of this sort, as soon as the invitation was given to come to the front and seek God's forgiveness, a great number came forward, many with tears confessing their sins.

Out of a school of one hundred and twenty-five students, fifty-eight acknowledged conversion, seven of whom are from government schools. Twenty-eight made pledges to give their lives to the preaching of the Gospel, including one of the teachers. Twenty-nine took the first step in joining the Church at the morning preaching service on the last day of the meetings, and a number gave their names as desiring to take further steps. They are anxious to select leaders to go to the out-station schools and conduct three-day revival meetings.

Evangelization of Chinese Cities

THE Presbyterian Board of Foreign Missions and the China Council and the Shantung Mission have undertaken a new evangelistic enterprise called the China Cities Evangelization Plan. Dr. Charles Ernest Scott, one of the most active missionaries of the Board, is endeavoring to raise funds for this work in the province of Shantung. The main lines of the work are to be in the hands of the Chinese native leaders. ancient walled cities, with other centers, which have heretofore been inaccessible. are now open to missionary work. Mr. Scott says: "If we do not quickly meet this opportunity, and give them the Gospel, to take the place of what they have given up, the tide will turn, and we shall lose our opportunity. General Li Yuan Hung, Vice-President of the Chinese Republic, himself a Christian, has urged the missionaries to press this upon the Home Church. Five years hence it will be too late. The task, as outlined, involves an expenditure of \$100,000—the biggest single task that has ever confronted the Christian Church,"

Chinese in Mission Councils

THE North China Mission after fifty years spent in laying foundations and in training Christian workers has come to an epoch-making time, reorganizing so as to give the Chinese equal share in its councils. Mr. Stanley and Pastor Li are the two chairmen. Seats in the chapel at Tungchou are arranged so that the men face the women. Each has a special seat, one Chinese woman with one foreign lady. The summary of "needs" that this new, energetic and democratic body compiled included this statement: "Lintsing station presses its request for a man physician. . . The China Medical Conference held in Peking, in 1913, emphatically affirmed the principle that no medical work in hospitals should be left in charge of a single physician, and this was afterward strongly affirmed by the National Conference in Shanghai."

The Chinese Y. M. C. A.

N a recent Sunday School Times, Professor H. P. Beach pictures the marvelous advance of this society since its beginning in 1885. There are now 68 secretaries employed, all Americans. The members in Shanghai number 1,140 in the educational department, a number greater than in any other foreign association. In Shanghai also, the first boys' building has been begun, which is to have accommodation for 1,500, classrooms for 500, and a dormitory for 100. The Nanking Association's building has enrolled 151 bachelors of arts, 6 masters,

and 35 who have been officials. Canton Christian College Association cares, through Bible classes, for the spiritual needs of 250 men who are working on the campus, and publishes a newspaper.

A Leader of New China

THE three missionaries of the Foreign Christian Missionary Society stationed in Nantungchow, China, have a great opportunity to cooperate with Chang Chien, president of Yuan Shi Kai's cabinet, and one of the greatest men of China. He has his great mills there and is making Nantungchow and district a model for China. He has opened schools in the city, village, and country, in the temples, setting the idols in the alcoves at the side and using the main part for modern schools. To train teachers he has built with his own money a normal school for 480 men, and one for 300 women, and is trying to train leaders for this great work as best he can. He has asked the Mission to help him and has presented them with the finest piece of land in the city for their own school. He has built a hospital and has asked them to provide direction for it through a medical man. He has built an orphanage which has 500 boys and girls in it, and has asked that one of the missionaries take full charge while he supports it, and has said that he would be glad to have Christianity taught in it. He has built a great museum, an agricultural school, and a hotel to accommodate an occasional foreigner who comes.

Christ in a Chinese Prison

M ORE than one report has come of the Christian work carried on in a prison in China, the name of which is withheld, lest the desire of those in charge to do the best for all the prisoners might possibly result in the withdrawal of the privileges.

Every Sunday morning four or five foreigners or Chinese go to this prison and hold a service in the different wards, being welcomed very warmly both by those in charge and by the convicts.

Many confess Christ as their Savior, and ask God's blessing when they have their food. The coming day will declare the results of the work.

The Colporteur and the Doctor

OLPORTEUR CHING, of the American Bible Society, left his home in South China a few months ago, to visit a famous market town in the interior, hoping to put his gospels, as ne said, "into the hands of men there who quite unconsciously would become unpaid colporteurs, and carry the books into villages and hamlets that no news of salvation has reached yet."

In a ten days' journey, Ching made the acquaintance of an itinerant native doctor, bound for the same town, to sell his plasters—believed by the Chinese to be a remedy for almost every ailment. Ching preached Christ so effectively that before they had arrived at their destination the doctor had yielded to His claims.

The two Chinamen put up at the same inn and selected a spot in the market where they could stand beside each other and display their wares. This was a satisfaction to both Ching and the doctor.

When the former made a sale, he called attention to the efficacy of his neighbor's plasters, and the doctor would say to his purchasers: 'If you want to find the way to happiness, buy one of the books that the preacher is selling. I know what I am saying. I have studied them, and have found peace."

A Christian Chinese Business House

A MAGNIFICENT illustration of Christian business progress is the Commercial Press, Ltd., of Shanghai, which was established in 1897 by three young Christian Chinese, two of them employes of the Presbyterian Mis-

sion Press. The demand for school books, which came with the introduction of Western learning, gave them their opportunity, and Commercial Press forged to the front as producers of just what the new China was requiring. In 1906 the printers were incorporated as one of the earliest companies formed under the modern commercial law of China. The Christianity of the company is everywhere apparent. Spacious, well-ventilated workrooms present a marked contrast to the stuffy apartments in which other printers in China must spend long hours. Clean and comfortable blocks of dwellings, for rent at moderate prices, have been erected especially for the employes. School privileges, from kindergarten to highschool, are maintained for the children of the work people. A small hospital has been opened by the company for employes sick or injured. A work-day limited to nine hours, with a Sunday holiday-this, too, is a feature almost never found in a Chinese workshop. The employes are all well paid; a bonus in proportion to the record and importance of their work is given, and a certain sum is set apart as a pension fund for retired workmen or the families of those who have died in the service. Heathen rhina never before witnessed such a sight as this.

Why the Sunday-school is Needed in China

THERE are 100,000,000 children under ten years of age in China. In the near future they may be taught almost entirely under a government system of education, and will be less accessible to the Christian day-school. The Sunday-school must give them religious education.

The Chinese Christian churches generally lack young men and maidens. Congregations are 80 per cent. adults, and many *little* children, but few youths between 15 and 25 years of age. They

must be won and held for Christ by the placing of a new emphasis upon the departments of the Sunday-school which minister to this age.

The youth of the boarding-schools and colleges need to be trained in voluntary Christian service. The training of leaders from among the promising young people for the work of the local church falls naturally to the Sunday-school.

The laymen of the churches need a wide field for expressional activity in real Christian service. The Sunday-school offers this field.

More Opium Used in Shanghai

D.R. ARNOLD FOSTER, for 42 years missionary of the London Missionary Society, has appealed to the chairman of the Council of the Shanghai Municipality on the question of opium licenses. He points out that in October, 1907, there were 87 licensed shops in the International Settlement; in May, 1914, there were 663 of such shops. In 1907 the average monthly revenue from opium licenses, "dens," and shops combined, was *Tacls* 5,450. In May, 1914, the revenue from licenses to opium shops alone was *Tacls* 10,995.

Superstition and Riots

REAT as has been the advance of J European civilization in China, such stories as the following, told in China's Millions, remind us of the ignorance and superstition which still hold sway in many minds. A census of children under 14 years of age had been taken at the instance of the Board of Education in the district of Kinhwa, Chekiang. This gave rise to a report that foreigners were building a bridge, and, for the support of the foundations, the spirits of children were wanted. As the result, many government schools were destroyed, and some missions were threatened; but the civil and military authorities took prompt and vigorous action for the suppression of lawlessness.

JAPAN-KOREA

Emperor Yoshihito's Gift

THE Japanese themselves value the I work of the American missionaries in Japan, as is strikingly shown in the recent gift by the Emperor of 50,000 yen (\$25,000) toward the equipping of St. Luke's International Hospital in Tokio. A Japanese National Council is associated with the foreigners in the control of this institution, which has grown out of the work of the Protestant Episcopal Mission. Count Okuma, the Premier, is its president, and made the announcement of the imperial contribution at a luncheon on November 9th, when several representatives of the government were present.

The chief significance of this gift lies not in the amount given, but in the fact of the gift. It is said to be without precedent, and marks the desire of the Emperor to pay just tribute to a work well done on behalf of his nation, and also to cement more closely the ties which bind Japan and America.

Sunday-school Work in Japan

M R. MOODY once said that if we can save one generation we will put the devil out of business. To save this generation by training the youth in morals and religion is what the World's Sunday-School Association is trying to The value of this work is being realized by national leaders in the Orient, especially in Japan, where the national association, organized seven years ago, now affiliates over 1,600 schools, with an enrolment of over 100,-About 20 books for teachers and workers have since been written in Japanese or translated. Great conventions have been held annually, and in Tokio Sunday-school children gathered in one Sunday-school parade. That gathering sent a great Sundayschool balloon over the city, from which hung a streamer, "God is love," and thousands saw this balloon with its message. But this is only the beginning, and great results may be expected from the World's Sunday-School Convention, which is to be held in Japan in 1916.

A Protest from Japan

B ISHOP McKIM of Tokio has forwarded to President Wilson the following resolutions, passed by the American Episcopal missionaries in

Japan:

Whereas, it has been reported that in the coming elections in the State of California, candidates for election to the Legislature have been asked to pledge support to a bill or bills deliberately depriving Japanese residents in that State of their rights to lease land for any purpose whatever; and

Whereas, in our opinion, such legislation would be in direct contravention of the purpose of the treaties between the two countries, and would offend a truly friendly and intensely patriotic

people;

Therefore; be it resolved, that as such action would appear an act of manifest injustice . . . we appeal, in the strongest terms possible, to the bishops and fellow members of our American church to do their utmost, by all legitimate means, to discourage such action until the diplomatic authorities of the two countries shall have had time to solve the problem by peaceful means. —The Spirit of Missions.

A Christian Korean View

"WE may go to heathen lands to get a clear, straight view of some things. Several ministers were recently discussing the war in Europe, one of the group being the Rev. William B. Hunt, of Korea. Somebody remarked: Well, I suppose our poor missionaries will be up against it now, for these people in Asia will be saying, "Look at these Christian nations in Europe flying at each other's throats. What does Christianity amount to, anyhow?"' Mr. Hunt looked up in surprize, and said: 'Do you think so really? I am sure this will not be the case in Korea. The Korean Christians will say at once: "You see, brethren, they have some Christians who are real Christians, and some Christians who are so only in name over there, just as we have here in Korea." And the Korean Christian who believes the Bible, as they all do, will have scripture proof for his statement in less than five minutes. Christianity in Korea is on too firm a basis to be shaken by this war or by anything else.' That is the land where soul-winning is made a condition of church-membership. What a blessing if 'Christendom' would stand boldly on the heights with converted heathenism."-Sunday-School Times.

"Scripture Listening" in Siam

UNIQUE feature of Christian wor-A ship among the Laos is the "scripture listening," much used in the Buddhist services, and supposed to be meritorious. It consists of the reading of considerable portions of the Bible by one person, the congregation listening. Many have the books and follow the reader with the eye as well as the ear. Rev. Robert Irvin, agent of the Bible Society in Siam and Laos, writes: "I am convinced that this is the proper method for this people. By it not only the monks, but many of the common people, commit to memory large portions of the Buddhist Scriptures, even entire books and sets of books. Our Christians are not as intelligent in our Scriptures, nor as interested in them, as they ought to be. Our preaching is Western, and as foreign to the people as we are. At our service yesterday I read the entire Thessalonians with only a few words of explanation here and there to make clear something they could not understand."

INDIA

Government Appeal to Missionaries

OVERNMENT officials in Madura, South India, have approached representatives of the American Board with the proposition that they take charge of a criminal settlement to be made up of the robber caste of Kellarsa strong, manly people, tho lawless and notorious robbers. There are nearly 200,000 of these Kellars scattered through the Madura district. The American Board missionaries have been so successful among some small villages of the caste that the government desires to place the whole responsibility for them in the hands of the mission. The authorities offer to set aside a large tract of land, which would be used in teaching the people improved agricultural methods and give a place for schools and for improved homes. The Indian government will put up the necessary buildings and pay all expenses except the salary of the missionary in charge.

Baptist Work in Danger

N India the world war is embarrassing the work of the foreign missions. For some years the American Baptists have been supporting three stations in the Telugu country, in cooperation with the Mennonites of South Russia.

Since Russia became involved in war, however, the Mennonites have been able to send almost nothing for this work. Unless the American Baptists can assume these obligations—about \$4,500 annually—the field work represented by sixty-four native preachers must cease, schools will have to stop, and the entire work will be so seriously crippled that one or more of the stations may have to be entirely closed.

Bombay Council of Missions

THE meetings in India under the auspices of the Edinburgh Continuation Committee demonstrated the value of representative interdenominational

councils. The twenty-eight different missions working in the Bombay Presidency organized a council over a year ago, which has been doing effective work.

The Educational Board of the Council has been occupied largely with plans for a Christian Woman's College in Bombay. The Council has approved of securing a half-time literature missionary for work in the Marathi language, and another in Gujarati. The Council has been responsible also for a successful language school, and a missionary survey of the Presidency is assigned to another committee.

Canadian Baptists in India

ANADIAN Baptists are celebrating, this year, the 40th anniversary of the founding of their Telugu Mission in India. In March, 1874, Rev. John McLaurin and wife landed in the city of Cocanada to lay the foundations of what is now a flourishing mission. The progress made is revealed by the fact that there are now twenty-two mission stations, 89 missionaries, 64 churches, 9,792 communicant members, and 20,000 adherents. Since the opening of the mission over 16,000 converts have been baptized on profession of faith. Nothing approaching the "mass movements" that have visited other missions has been experienced in Cocanada, but every year the missionaries have had the joy of welcoming a goodly number of new converts. The native churches are making rapid strides in self-government and selfextension: the three associations uniting during the past year to form the "Baptist Convention of the Northern Circars," the first president being Rev. Nicodemus Abraham, of the McLaurin High School staff. Already a number of the churches are entirely self-supporting, which includes not only the support of a pastor but of evangelists and teachers for the mission school.

The past forty years have witnessed great changes, perhaps the greatest of which has been the "conversion of attitude" on the part of the people. At first they were bigoted, suspicious and opposed to the Gospel, and the caste people were determined to root out the "new religion" wherever it appeared. Now all is changed, and tho there are still instances of petty persecution, on the whole the attitude of the people is cordial and appreciative.

Plague in Picture Cards

S ME young native workers from the Methodist training school in Ballia, Northwest Provinces, India, had an unusual interruption in their work one day when, after preaching in one of the villages, they proceeded to distribute picture cards to the children. Just at that moment a hostile Brahman landowner passed by. Stepping up, he cried out, in a voice of authority, "Fools! Don't you know that those cards contain plague and cholera germs, and that the teachers are sent here by the missionary to scatter them!"

That was enough. Superstitious, ignorant and full of fear, the people believed the Brahman and instantly dropt their cards. They knew that cholera had broken out in their village since these men began to visit them, and believed that the young men had been sent by the Government to wipe out the district and thus to prevent another mutiny!

Bannu in War Times

In the January number of Mercy and Truth, Dr. R. J. H. Cox, of the Baptist medical mission on the Northwest Frontier of India, writes: "We seem to be more united now in India, and the thought of the Punjabi and the Pathan rubbing shoulders with the British and French breaks down many barriers. The war will do untold good in the end, and, by bringing in this spirit

of unity and concord, and of self-denying devotion, must prepare the way of the Prince of Peace. The Waziris (one of the most turbulent of the frontier tribes) have told the government that they may take away all their troops from the frontier here, for they (the Waziris) will be responsible for the peace of this part of the world."

MOSLEM LANDS

Work in Palestine Suffers

THE C.M.S. Palestine Mission has been seriously hampered by the war. So threatening was Turkey's attitude during the first outbreak of hostilities that steps were taken, in cooperation with the London Jews Society, to withdraw many of the missionaries. The shepherding of the 2,300 native Christians in the mission happily can be committed to the nine Palestinian pastors, but all the schools have been closed, and the beneficent work of the hospitals at Jaffa, Nablous, Gaza, and Salt has for a time been brought to an end.

A letter from Nazareth, dated October 28th, states that that village had been converted into a garrison town, with over three thousand soldiers in the barracks. Food was exceedingly scarce in Jerusalem, and all gold was locked up in the Ottoman Bank, and outside the city were three large camps where thousands of men were drilled hard by German non-commissioned officers. Christians liable for military service had to forfeit £36 if they did not go up.

Dangerous Cathedral Canons

T is reported from Cairo that Turkish officers in Jerusalem, having learned from a frightened lad who knew only a smattering of English that two "Canons" were attached to St. George's Cathedral Church, and refusing to accept the assurances that those Canons had nothing to do with artillery, tore

up the floor of the edifice and destroyed part of the Communion Table.

AFRICA

Egypt a British Colony

REAT BRITAIN took formal pos-Great British as one of the session of Egypt as one of the protected provinces of the empire December 18th, deposing the Khedive, Abbas Hilma, who has come out openly on the side of the Germans. Impressive military ceremonies in the principal cities of Egypt marked the transfer of sovereignty from the Sultan of Turkey to the monarch of Britain. Prince Hussein Kemal, an uncle of the deposed Khedive and a favorite son of the late Ismail Pasha, has been appointed Khedive in Abbas Hilma's Prince Hussein was educated in England, and is in appearance and sympathies more of an Englishman than a Turk.

Trustees for Cairo University

TWO hundred thousand dollars has been promised for the Christian University in Cairo, as a part of the endowment fund of two million which it is estimated will be needed. A Board of trustees has been organized in New York City, with Dr. J. K. McClurkin of Pittsburgh as president; E. E. Olcott, president of the Hudson Bay line, treasurer; Dr. Charles R. Watson and George Innes of the United Presbyterian Board as secretaries. Among the members are Professor George L. Robinson of McCormick Seminary, Ralph W. Harbison of Pittsburgh, Professor Harlan P. Beach of Yale and Professor W. B. Hill of Vassar.

Progress in Liberia

B ISHOP FERGUSON of Liberia, under date of October 12th, writes telling of the difficulties encountered because of the war. Owing to the lack of provisions it had become necessary to suspend the operation of

some large mission schools. The supply of rice, a staple upon which they depend for food, was exhausted. The schools of the county in which Monrovia is situated are still in operation, altho there is some scarcity. The military attaché of the United States Government has made inquiries as to what quantity of rice will keep the schools going for the next three months, and the bishop made request for twenty-three tons. There is a possibility that the United States may try to arrange a shipment for that purpose.

A Christian African Chief

THE Congregational Christian Chiyuka, West Africa, have been tian chief Kanjundu. His newly elected successor is also a Christian. Rev. John T. Tucker writes of this new leader, Chikosi, as follows: "Chikosi is an Elder of the church, and a very fine preacher; he has a commanding presence and a splendid type of face. He fills his position with dignity and judgment and is determined to help forward the work. He never hesitates to preach when on journeys, thus exerting a really great influence over other chiefs who may hesitate before surrendering what they deem to be all the dignities of their office, viz., polygamy, slavery and beer drinking. Of this last Chikosi replied to some villagers who wished permission to brew beer: 'Everybody knows that beer makes the people err and swerve from the "white" path, the path of righteousness. No! I will not permit beer drinks in my district.'

"On another occasion he said: 'Just as Kanjundu caused "the words" to go forward so do I desire. The teachers were his advisers and he loved and honored them. I am in the hands of the teachers like my predecessor. My greatest desire is to see all the people serve God and believe in the Lord Jesus Christ."

Uganda in War Time

THERE has been some fighting in British East Africa, the Germans having crossed the frontier at several places. But the general course of life has not been much changed by this, and the Church Missionary Society secretaries hear that missionary work at Mombasa has been given new opportunities by the war. About 3,000 natives of Kavirondo and 1,000 of Bunyoro, in the Uganda Protectorate, have gone to Mombasa, and the missionaries are allowed to work among them.

In Uganda all the Church Missionary Society missionaries have put themselves at the disposal of the government to give any help they can, the clergymen as interpreters and chaplains, and in working among the wounded, and the doctors and nurses in carrying on the hospital at Mengo, which on the outbreak of war was offered to the government as a base hospital for any wounded Africans, Indians, or Europeans. The government accepted the offer, and one hundred beds were put at the immediate disposal of the military authorities. The boys of the Church Missionary Society schools at the capital are very anxious to help. Two squads of them have been chosen for service at once. One, of six cyclists, has been sent off to carry dispatches, and another, of forty boys, is being trained for ambulance work.

French Missions in South Africa

THE outbreak of War has placed the Protestant missionaries of the Paris Evangelical Missionary Society, now at work in British South Africa, in a serious position. For over eighty years these missionaries have carried on their work in Basutoland, and for twenty-five years they have been at work in Barotsiland, on the upper Zambesi. Tho both territories have passed under the British flag, the Paris

Society has continued to maintain the missions. British friends of the missions are now undertaking to raise an emergency fund for the work of the Paris Society in the French colonies.

The Curse of Alcohol in Africa

- PAUL RAMSEYER of the Ba-M. suto mission in South Africa describes the advancing danger from alcohol among the South African blacks: "Many Boers are carrying on a profitable illicit trade among them. Fines of from £300 to £350 make no great impression, so lucrative is the traffic. The natives sell their cattle to get drink. When these are gone they have recourse to theft. On Sunday I went to see the prisoners at Matatiele. There were twenty-one, twelve of them being Basutos. Six were condemned for assault, a dozen for theft of sheep or goats. All had committed these crimes under the influence of alcohol. Alcohol is the black's worst enemy. Those who sell it are the vilest men on earth. They should not be punished with fines, but with terms of from ten to twelve years' hard labor. The blacks can not refrain from drinking. They are the merest children."

A distinguished missionary, Mr. Donald Fraser of Nyassaland, describes beer "as the greatest enemy of the economic and moral welfare of the Nyassa natives." General Gorgas, who has been invited to the Rand to advise with the great mining corporations as to the hygienic improvement of the Rand mines, is equally explicit: "On the subject of alcohol for the native I believe that it is an unmitigated evil. It is in no way necessary for his health; in fact, is always hurtful. In the Panama zone prohibition has increased the efficiency of our working force so much that generally the men in charge of the laborers in the different districts have asked to have their districts included within the prohibited area. I believe

that it would be best for the native on the Rand to have no alcohol at all."

Better Feeling in Madagascar

THE hope that one result of the war would be the more friendly relations between the French Administration and the British missionaries in Madagascar are being realized. Two years ago the government tried to suppress the half-yearly meetings of the Isan-Enim-Bolana on the ground that it was an illegal association. Last autumn a deputation of missionaries waited upon the Administrator to obtain the views of the government as to holding the gathering of this great organization, which is a kind of blend of the National Free Church Council, the Congregational Union, and the Church Congress. The government strongly encouraged the missionaries to hold the gatherings, and begged them not to interfere in the slightest degree with the usual program. The meetings were held accordingly.

EUROPE—GREAT BRITAIN Bibles for the Soldiers

THE British and Foreign Bible So-I ciety has been carrying out a careful and comprehensive distribution of the Scriptures among our sailors and soldiers. A lady giving away Gospels, writes from the Soldiers' Home, Aldershot: "If the Bible Society's Committee could only see the men taking the Gospels, they would feel they were well worth giving. The openings among these crowds of new recruits are unprecedented, and their eagerness to receive the Gospels wonderful. I have never, in all my many years in this work, known anything like the spiritual awakening among the men." Testimony similar to this is received day by day from camps and hospitals and recruiting centers all over the country.

Special provision has also been made

for the loyal contingents of troops arriving from various parts of the British Empire. Arrangements have been carried out by the Bible Society to present Testaments to each member of these contingents from Canada and Newfoundland, from the States of Australia, from New Zealand, and from the over-seas colonies and protectorates.

During the mobilization in Central Europe, 130,000 Gospels were distributed among German and Austrian soldiers; 160,000 Gospels have been given away in the French army; while the Society's agents have circulated immense numbers of Russian Gospels among the troops of the Czar.

French Protestants and the War

NOWHERE, perhaps, among the Allied Nations has there been such a response to their country's call as among the Protestants of France. Of the 450 pastors who form the National Union of the Reformed Church of France about 200 are already in the army, and about 200 churches are without a pastor. The spiritual needs of their soldiers are not forgotten. They have one Chaplain with each of the twenty-one army corps, one at each of twelve great French fortresses, one with the Mediterranean Fleet, and over fifty at the various hospitals throughout France, to which the wounded and sick soldiers are being sent. Religious Tract Society of Paris has been doing what it can to provide the Chaplains with literature, but it is difficult to get any printing done in France at the present time, and they have appealed to England for help. The Committee of the R.T.S. in London had sent by the end of October 33,000 booklets free to the Paris Tract Society for use among the French troops. For the same purpose about 5,000 French booklets were sent free to M. Pasteur Hirsch, and to Monsieur le

Pasteur Guex, of the McAll Mission, Paris.

Waldensians and the War

THE American Waldensian Aid Society, of which Bishop Greer of New York is president, reports that the Waldensian Church in Italy is in desperate financial straits as a consequence of the European war. usual income of \$50,000 which has been contributed yearly to the support of the Waldensian missions by England, Scotland, Ireland, Germany, Switzerland, Holland, Sweden and Denmark, has been almost entirely cut off. In consequence of this, the pastors, evangelists, teachers and colporteurs are threatened with starvation and their work with a disastrous reduction in its extension and intensity. During centuries of persecution, endured for the sake of faith and freedom, the Waldenses have trusted in God and in their Christian brethren of all Protestant churches for aid in maintaining their work, which has always been attended with great difficulties, and they have not trusted in vain. In the present crisis the Waldensians look to the American Aid Society as the one source of help that is so imperatively needed.

The Albanian Situation

R EV. C. T. ERICKSON, who was in America last year, has been kept from returning to Elbasan by the distracted political conditions there, and is now in Italy. Passports into Albania were refused him in Rome, and, indeed, Italy has taken off all her steamers on the Adriatic. Mr. Erickson is staying at a small place on the Adriatic about opposite Durazzo, watching events, working among Albanian refugees and studying the past history of the Albanian nation.

While in Rome, he managed to get information as to recent events in Albania and writes:

"The better elements, both Mohammedan and Christian, are driven from the country. The reactionary elements, engineered by young Turks and Austrians, are in control.

"It looks almost certain that nothing will be settled in Albania until after the war, whenever that may be."

NORTH AMERICA

Student Volunteer Gatherings

CTUDENTS have found inspiration Sfrom large missionary conventions and have been arranging similar gatherings on a smaller scale. The Connecticut Valley Missionary Union, which met at Smith College the first of November, brought together a finely representative body of students from the colleges of that section. The Student Volunteer Conference held at Geneva, New York, early in December at Hobart and William Smith Colleges, assembled over two hundred and fifty delegates from twenty-five out of town institutions.

A Woman's Missionary Day

THE women of New York City and vicinity held an interdenominational missionary day on November 7th, when the principal speaker was Mrs. Helen Barrett Montgomery. The Triennial Conference was held in the same city, January 15-16.

Work of the Federal Council

THE Executive Committee of the Federal Council of the Churches of Christ in America at its meeting in Richmond in December, took action on a number of important matters, among which were the following: The President, Professor Shailer Mathews, and Dr. Gulick were appointed as ambassadors to the churches of Japan, to sail January 9, 1915. The Administrative Committee was instructed to communicate with the various ecumenical organizations and the constituent bodies of the Council relative to a World Congress on matters of general interest to the Christian churches of the world.

Measures were adopted for the organization of the churches in local communities in the interest of International Peace, and approving the preparation and publication of a book by Sidney L. Gulick to be placed in the hands of all the pastors of the nation in this A new Commission was created, entitled "Commission on the Church and Country Life," with Gifford Pinchot as Chairman and Rev. Charles O. Gill as Field Investigator, its first work to be a state-wide survey of Ohio, with headquarters at Columbus, Ohio.

Medical Mission Survey

THE International Health Commission (Rockefeller Foundation) is making a thorough investigation of the medical missions of the world by correspondence. The commission is seeking to learn the nature and equipment of medical missions in order to determine their ability to cooperate in the extermination of the book-worm disease. Later a similar investigation is under consideration with reference to leprosv.

Southern Interest in Negroes

R. WEATHERFORD, who is working for a better understanding between the white and the black populations of the South, reports a new, genuine interest among the whites in negro problems.

"I make bold to assert that there have been more volumes on the negro read by Southern white people in the last five years than were read in all the fifty years preceding. Two thousand copies of our books were placed in the hands of some of the busiest people in a certain section. Within two months, more than 1,600 wrote in reply that the book had been read with eager interest. Fifteen thousand college students have read and studied a book on this subject in three years. Scores of county superintendents of education are holding institutes for colored teachers with the same enthusiasm they expend on white They are visiting negro schools as they have never been visited before; are helping to provide funds for industrial supervising teachers and giving care and attention to the proper construction of new school buildings."

Missionaries at Union Seminary

THE Board of Directors of Union Theological Seminary voted in May, 1914, to establish as soon as the necessary funds could be secured, a Department of Foreign Service, whose purpose, to quote the resolution, "shall be to provide adequate training for intending missionaries, and courses useful and appropriate for such missionaries on furlough as may desire them."

In order to carry out this plan, the Board has appointed the Rev. Daniel Johnson Fleming, M.A., M.Sc., Organizing Director of the Department of Foreign Service. Mr. Fleming, who for ten years has been a missionary in Lahore, India, was to begin his work about January 15, 1915, and while he will give certain lectures on foreign missionary subjects, he will devote himself especially, at the outset, to the preparation of a complete plan of the proposed department. It is hoped that a full announcement may be made within a few months, and that the active work of the department may begin not later than the autumn of 1915.

Medical Missionary Conference

THE successful interdenominational conference of medical missionaries held in December, at Battle Creek, Michigan, brought together 200 missionary workers—almost all physicians who have seen service on the foreign field-representing practically every missionary denomination in this country. As usual, the delegates were entertained by Dr. J. H. Kellogg at his sanitarium.

Upon recommendation of the committee on resolutions, whose chairman

was John R. Hague, field secretary of the African Inland Mission, the conference voted to petition the various American mission boards to take some concerted action to provide a union medical college for women in south India.

A plan for teaching Bible women in missionary fields the elementary principles of nursing was voted practicable and useful, and a general increase of medical missionaries in connection with all principal stations was urged.—The Continent.

The Diocese of the North Pole

Y diocese is at least famous for one thing, and that is-it contains the North Pole!" This is the way the Bishop of Mackenzie River speaks of his huge diocese of land and river with only 6,000 inhabitants. The people, chiefly Indians and Esquimaux, with here and there a white man engaged in the work of a fur trapper, are scattered about all up and down the country, and journeys of enormous length and many perils have to be undertaken to reach them. The Bishop has labored in this country for twentythree years. It is said of the Esquimaux that they are an intelligent race, who are not only quick to assimilate all the truths which are taught them, but themselves act as missionaries. eager to pass on to others of their tribes the good news which has so changed their own lives.—The Churchman.

Tested by Fire

THE morning after St. John's Church, Jersey City Heights, N. J., was destroyed by fire, the rector, Rev. George D. Hadley, announced the organization of a committee to canvass the parish, in which enlisted 193 callers to visit the entire communicant list. They were to secure support:

I. For missions and charities so that our own trouble might make us think first of others worse off.

- 2. For the support of this parish so its great work need not be crippled by debt and deficiencies, even tho the building be in ruins.
- 3. For a Restoration Fund so that we may rebuild our beautiful church home and equip it for worship and work, for services and for service.

This was the order in which this congregation who had been "tested by fire" rated its own responsibilities, placing missions first, current expenses second, and the restoration of their burned church home last. As a result they secured pledges for nearly \$33,000. Of this was pledged for missions, \$4,854 -au increase of \$2,001 over the preceding year.—Spirit of Missions.

LATIN AMERICA

Sunday-school Workers Visit South America

RANK L. BROWN, of Brooklyn, Joint General Secretary of the World's Sunday-school Association, and others, who are to tour South America on the Kroonland in the interests of Sunday-school work, sailed from New York on January 21st. After stopping at Havana and Kingston, and passing through the Panama Canal, they will visit the chief cities of South America. holding conferences with missionaries and native workers.

The "Instituto Ingles"

THE boarding department of the Presbyterian Mission's School for Boys at Santiago de Chile is, as usual, full to overflowing in the school year of 1914. This is in spite of the keen competition by the Church and State schools, which are the best in Latin America, and also in spite of the great financial depression through which Chile is passing. The total matriculation of the school in 1914 will be around 275. Of this number the majority, of course, are Chileans, but there are representatives of all the neighboring republics. The desire on

the part of parents to educate their sons in the Instituto Ingles is due not only to the fact that good instruction is given, but, in an increasing degree, to the fact that the students are not only instructed but also educated morally and spiritually. The Christian work in the Instituto is well organized. Prayers are held every morning, and each boy must have a copy of the New Testament and use it in the responsive readings.—Assembly Herald.

THE ISLAND WORLD The Flag and the Cross

THE presence of the American government in the Philippines is a help to the missionaries in many ways. Dr. Maurice A. Rader, superintendent of the Methodist work in Manila, pointed out, in a recent address, the value of the government educational system. In other mission fields, ninetenths of the missionaries are in schoolrooms, and the American government has freed the Church from this work in the Islands. Such progress has been made in training teachers, that to-day instead of the 11,000 American teachers, there are less than 700, and 5,000 Filipinos are now teaching in the English language, and progress has been made along all lines. He says also that God has planted the American flag in the Philippines to demonstrate to the Orient what democracy can do for an Eastern race.

Mr. Roy H. Brown, of the Presbyterian Board, calls attention to the ease of communication secured by the government roads and the inter-island steamers. As Roman roads and the Greek language made possible the rapid spread of the Gospel in apostolic days, so the advantages of American government and the use of the English tongue are helping the cause of Christ in the Philippines to-day.

OBITUARY NOTICES

Earl Roberts on Missions

THE recent death of Earl Roberts makes it appropriate to recall a letter that he once addrest to Army officers on the subject of missions, in which he said: "You will most certainly come into contact with the representatives of various Christian missionary societies, whose special work it is to show to non-Christian peoples the love of the Christ whom we profess to We commend these missionaries to you as a body of men and women who are working helpfully with the government, and contributing to the elevation of the people in a way impossible to official action. We would suggest that you use all opportunities of making yourself personally acquainted with the work they are doing, and the character of the converts. Most missions will bear looking into, and we are convinced that if you will do this, you will never afterward condemn or belittle them."

Admiral Mahan

THE death, on December 1st, of Rear-Admiral Alfred Thayer Mahan, U. S. N., was recognized as an incident not only of national but of international importance, for his works upon naval strategy were authorities throughout the civilized world. Yet, tho by profession a man of war, he was by practise a man of peace-a devoted and faithful follower of Jesus Christ. Far less widely known than his books on naval tactics were his writings upon ecclesiastical and devotional subjects. Few laymen have equaled him in this particular. In 1900 he was elected to the Episcopal Board of Missions, and he served continuously until its reorganization in 1910. His wide experience in foreign affairs made him a most useful member.



The Education of Women in Japan. By Margaret E. Burton. Illustrated. With bibliography. 12mo, 268 pp. \$1.25 net. Fleming H. Revell Company, New York, 1914.

To Miss Burton we have learned to look for clear and adequate treatment of the important theme of woman's education in mission lands. Without exuberance of style, but with directness and sympathy she gives the results of her careful studies, made at close range. Especially timely is the discussion of the educational problem of Japan. "All Asia is the ship, Japan is the rudder," was a saying of Joseph Cook, which is even more significant now than when he made it. The influence of woman, moreover, is a more potent factor in the Sunrise Kingdom than we have realized. Miss Tsuda, who is herself an illustration of her words, has said: "The women of Japan are powerful to a degree which you can not understand. They have always had a hand in everything in Japan." Miss Burton tells us that, tho Japanese women in theory have been powerless, in reality they have greatly influenced the currents of life of their people. Their authority within the household is absolute, so that in some respects it has no counterpart among Western women.

Especially interesting is Miss Burton's history of that brilliant period between the sixth and twelfth centuries when the intellectual life of Japan received great impetus from the culture of China and "female education took its rise almost spontaneously." In the earlier part of that period there was "no limit to the activities of women," in religion, in philanthropy, in literature, and even in politics and war.

The foundation of modern education in Japan was laid by Christian mis-Unlike China and India, Japan from the first sent the children of the higher social grades to mission schools. Upon the foundations since 1872 the government has been building worthy structures of its own. present difficulty of Christian schools to keep pace with those of the government because of inadequate funds—the firm, but reasonable requirements for government recognition, now received Christian by but one-third of the schools—the necessity of Christian higher education, if Japan is to be won for Christ—these topics are well argued and illustrated.

The book culminates in the earnest plea for the speedy consummation of the plan for a Union Christian College for Women in Tokyo—a plan which has become urgent and definite in Japan and now awaits the final approval of the Mission Boards for its opening in 1916.

"The Education of Women in Japan" is a valuable book for reference, as it supplies an essential chapter in the history of education and of the progress of Christ's kingdom.

The Call of the East. By Thurlow Fraser. Illustrated. 12mo. 351 pp. \$1.25, net. Fleming H. Revell Co., New York, 1914. Formosa is a "Beautiful Isle" of unusual fascination, and with a unique missionary history. It is here made the scene of a romance that captures the reader's attention, contains much valuable information, and must convince many doubters as to the real character and value of Christian missions. The story contains love and ad-

venture, wit and pathos. Dr. George Leslie Mackay, the picturesque apostle to Formosa is one of the heroes, and a few of the other characters are drawn from life. In his power to describe exciting experiences with graphic pen Mr. Fraser reminds us of Ralph Connor; in character delineation and humorous touches, of James S. Gale; and in the forceful presentation of the case for missions he vies with Harold Begbie. This is an excellent story to put into the hands of young people and of ignorant objectors to foreign missions.

A Revelation of the Chinese Revolution. By John J. Mullowney. Illustrated, 12mo, 142 pp. 75 cents, net. Fleming H. Revell Co, 1915.

A Chinese compatriot is the author, and Dr. Mullowney the editor, of this picture of General Hwang Hsing, the "real" leader of the Chinese Revolution. The author is opposed to Yuan Shi Kai and his methods, and his views are from this standpoint.

Bamboo: Tales of the Orient Born. By Lyon Sharman. 8vo, 81 pp. \$1.00, net. Paul Elder & Co, San Francisco, 1914.

This book of varied tales brings us nearer to the heart of the Chinese for it is written sympathetically by one who lived there in the impressionable years of childhood. The information is limited, but the missionary spirit is evident.

The Individual and the Social Gospel. By Shailer Mathews. 16mo, 84 pp. 25 cents. Missionary Education Movement, 1914.

Social Christianity is to-day a popular study. It has been too much neglected and may now be over emphasized. Dr. Mathews here gives some brief practical studies in the work that Christianity does in transforming the individual, the home, the school and society.

The Church—a Community Force. By Dr. Worth M. Tippy. 12mo, 80 pp. 50 cents. Missionary Education Movement, 1914.

Dr. Tippy has done a remarkable

work in Cleveland, and here describes the methods used with such success. Other city pastors will do well to study his work.

The Making of a Country Parish. By Harlow S. Mills. 12mo, 126 pp. 50 cents, net. Missionary Education Movement, 1914.

What Dr. Tippy has done for the city Dr. Mills has done for the country parish. He has shown how God can enable a man to make the Church a power even in the most discouraging field—city or country. Rural pastors will find invaluable help in Dr. Mills' experience.

By-Products of the Rural Sundayschool. By J. M. Somerndike. 12mo, 169 pp. 60 cents, net. The Westminster Press, Philadelphia, 1914.

The Sunday-school is both a missionary agency and a missionary training school. These chapters show how the school may be made more efficient in both—especially in rural districts.

Mary Webb and the Mother Society.

By Albert L. Vail. 8vo, 110 pp. 50 cents

net. American Baptist Publication Society, 1914.

Mary Webb was a cripple in body, but not in spirit, and was closely identified with the founding of American Baptist missions. Her life story is beautifully told and may well prove an inspiration to others. The reading of a sermon by Dr. Emmons gave her a passion for missions.

Pioneers—Studies in Christian Biography. By K. J. Saunders. Paper. 8 annas. Association Press, Calcutta, India. These excellent brief sketches of Martyn, Chalmers, Bannerji, Neesima, Ibrahim, and others, are well fitted for school and college study circles.

Though Wars Should Arise. By Mrs. Howard Taylor. 16mo. 6d., net. Morgan and Scott, London, 1914; 30 cents. China Inland Mission, Philadelphia and Toronto.

This is a spiritual message for the present crisis in missions and Christianity. It will be welcomed by many a heart that is shadowed by the war clouds.

Sun Children and Moon Children. By T. 8vo. is. Church Missionary So-

ciety, London, 1914.

The text and illustrations are both very attractive to children of eight to twelve years. The Sun Babies of India and the Moon Babies of England become friends.

A Highway for God. Annual Report of the Sudan United Mission, 1914.

The pictures and charts make this report unique. It is a work of art.

THE WORLD OUTLOOK

This new popular monthly is something new in missionary magazines. and does great credit to the artistic and editorial ability of Dr. S. Earl Taylor and his associates, of the Board of Foreign Missions of the Methodist Episcopal Church. The articles are of fascinating originality and interest and the illustrations are superb. The first number (January, 1915) is devoted to North Africa and is decidedly "popular" in its literary articles and pictorial features. "What I expect to see in North Africa" (a humorous sketch), and "What I saw in North Africa" a report by the editor), are in striking contrast. The three-color cover is a work of art.

The aim of the World Outlook is to reach the uninterested and compel missionary interest and sympathy. price is \$1.50 per year, but we take pleasure in offering it in combination with the Missionary Review of the World for the price of the Review. \$2.50 (to new Subscribers only). Send for the January number and you will have a pleasing surprize.

NEW BOOKS

The Present World Situation. By John R. Mott. 8vo. Student Volunteer Movement, New York, 1915.

Samuel B. Capen. By Chauncey J. Hawkins. Illus., 8vo. \$1.25, net. Press, Boston, 1914.

The Layman Revato. A Story of a Restless Mind in Buddhist India at the time of Greek Influence, 4to, 105 pp. By Edward P. Buffet, 804 Bergen Avenue. Jersey City, N. J., 1914. Jesus the Missionary. Studies in the life of Jesus as the Master, the Model, the Prototype for all missionaries. On many Scriptures, interpretations are given which have been worked out on the mission field. By Rev. Hugh W. White. 16mo, 140 pp. Presbyterian Mission Press, Shanghai, China, 1914.

The Growth of the Christian Church. By Robert Hastings Nichols. 2 volumes, 12mo, pp. 163, 224. \$2.00, net. Presbyterian Board of Publication, Philadelphia,

The New Life in China. By Edward Wilson Wallace. Illustrated, 12mo, pp. 114. 1s.,net. United Council for Mis-

sionary Education, London, 1914.

Trail Tales of Western Canada. By F. A. Robinson, B.A. 3s. 6d., net. Marshall Bros., London, 1914.

The Missionary Speaker and Reader. Is., net. Carey Press, London, 1914.

Thirty Years in Moukden. By Rev. Dr. Dugald Christie, C.M.F. 8s. 6d., net. Foreign Mission Office, Edinburgh, 1914.

The Gospel in Futuna. By Rev. Dr. William Gunn. 6s., net. Foreign Mission Office, Edinburgh, 1914.

Jaya: Which Means Victory. By Beatrice M. Harband. 6s. Marshall Brothers, London, 1914.

Bible Illustrations from Persia of Today. By the Rev. Edward J. Clifton. 3s. 6d., net. Marshall Brothers, London,

Judson, The Hero of Burma. By Jesse Page, F.R.G.S. 2s. 6d. Seeley, Service & Co., London, 1914. A Congo Pathfinder: W. Holman Hunt

Among African Savages. By John H. Weeks. 2s. Religious Tract Society, London, 1914.

On Trail and Rapid by Dog-Sled and Canoe. By the Rev. H. A. Cody, M.A. 2s. 6d., net. Seeley, Service & Co., London, 1914.

A Missionary's Life in the Land of the Gods. By Rev. Isaac Dooman. \$2.00, net. Richard G. Badger, Boston, 1914.

The Gospel and the Mala. By Frederick Lamb. 120 pp. 1s. Wesleyan Mission Press, London, 1913.

The Village of Hope. By Kheroth Mohini Bose. 131 pp. 1s. 6d. Marshall Brothers, London, 1914.

Cecil Robertson of Sianfu. By F. B. Meyer, D.D. Illustrated, 168 pp. Cloth, 2s., net; paper, 1s. 6d., net. Carey Press, London, 1913.

Unknown Mongolia. A Record of Travel and Exploration in North-West Mongolia and Dzungaria. By Douglas Carruthers. Foreword by the Right Hon. Earl Curzon of Kedleston. 2 vols., illustrated. 688 pp. 28s., net. Hutchinson, London, 1913. Eeyond the Pir Panjal. By Ernest F. Neve. 8vo, 178 pp. 2s. 6d., net. Church Missionary Society, London, 1914.

Tales of the Arabs. By M. E. Hume Griffith. Illustrated, 179 pp. 1s. 6d., net. R. T. S., London, 1914.

Veiled Women. By Marmaduke Pickthall.

16mo, 320 pp. G. Bell & Sons, London,

In Far New Guinea. By Henry Newton. Illustrated, 304 pp. 16s., net. Seeley, London, 1914.

Greeks in America. By Thomas Burges. Illustrated, 256 pp. \$1.35, net. Sherman,

French & Co., Boston, 1914.

The Prob-By Harlan he Kingdom and the lem of the Country Church. By Harian lem of the Country Church. Fleming H. The Kingdom and the Farm. L. Freeman. 75 cents, net. Revell Co., New York, 1914.

Old Andy, the Moonshiner. By Martha S. Gielow. Illustrated, 12mo. Boards, 50 cents, net. Fleming H. Revell Co., New

York, 1914.

History of the American Baptist Foreign Mission Society. By Thomas S. Barbour. American Baptist Foreign Mission Society, Philadelphia, 1914.

Our World Family. A Study for Juniors. By Helen Douglas Billings. 96 pp. Central Committee on the United Study of Foreign Missions, West Medford, Mass.

gration Service to Determine Their Fitness to Enter. By Reuben L. Breed. Missionary Education Movement, 156

Fifth Avenue, New York, 1913.

From the Bread Line to the Pulpit.

The Story of How I "Came Back."

By Frederic J. Baylis. With an introduction by John H. Wyburn. 16mo.

43 pp. Fleming H. Revell Co., New York, 1914.

York, 1914.

Cross in Japan. A Study The of Achievement and Opportunity. By Fred Eugene Hagin. Illustrated 12mo. 367 pp. \$1.50, net. Fleming H. Revell

Co., New York, 1914. The Ban of the Bori. Demons and The Ban of the Bori. Demons and Demon Dancing in West and North Africa. By Major A. J. N. Tremearne. Illustrated, 497 pp., 21s. net. Heath, Cranton & Cusely, London, 1914.

Missionary Travels in Central Africa. By F. S. Arnot, F. R. G. S. Introduction by W. H. Bennet, xix., 159 pp., 2s. Holmess London, 1914

2s. Holness, London, 1914.

The Women of Egypt. By Elizabeth Cooper. Illustrated, 300 pp., 6s. Hurst & Blackett, London, 1914.

A Central African Parish. By Egbert C. Hudson. Illustrated, 96 pp., 1s. net.

Simpkin, Marshall, London, 1914.

Our Opportunity in the West Indies. By Benjamin G. O'Rorke. Illustrated, 136 pp., 1s. net. S. P. G., London, 1913. Native Tribes of the Northern Territory of Australia. By Baldwin Spencer, C.M.G., F.R.S. Illustrated, ix., 516 pp. Macmillan, London, 1914.

Church Unity in Japan. By William Inibrie. 53 pp. Kyobunkwan, Tokyo,

1914.

The Gods of Northern Buddhism, Their History, Iconography, and Progressive Evolution through the Northern Budd-Countries. By Alice Getty. hist General Introduction on Buddhism, translated from the French of J. Deniker. £3 3s. net. Clarendon Press, London, 1914.

PAMPHLETS

Is Church Attendance Worth While? By Bergen D. Stelle. 10 cents per copy. P. D. Stelle, Upland, Pa., 1914.

Money and Missions. By a Business Man. 5 cents per copy. Laymen's Missionary Movement, New York, 191.;.

White Heroines in Africa. By Constance 63 pp. E. Padwick. 4d. United Council for Missionary Education, London, 1914.

A Part of the World Program. A Manual for the Use of the Superintendent of Missionary Education of the County Sunday-school Association. By Elizabeth D. Paxton. 66 pp., 20 cents. Missionary Education Movement, New York, 1914.

Report of the Work of the Bureau of Education for the Natives of Alaska, 1912-13. United States Bureau of Education, Bulletin, 1914, No. 31, Whole Number 605. Government Printing

Office, Washington, D.C., 1914.

The Student Christian Movement at Work. Being the Report of the General Committee of the Movement for the College, year 1913-14. Pp. 77, 6d., net. Student Christian Movement, London, 1914.

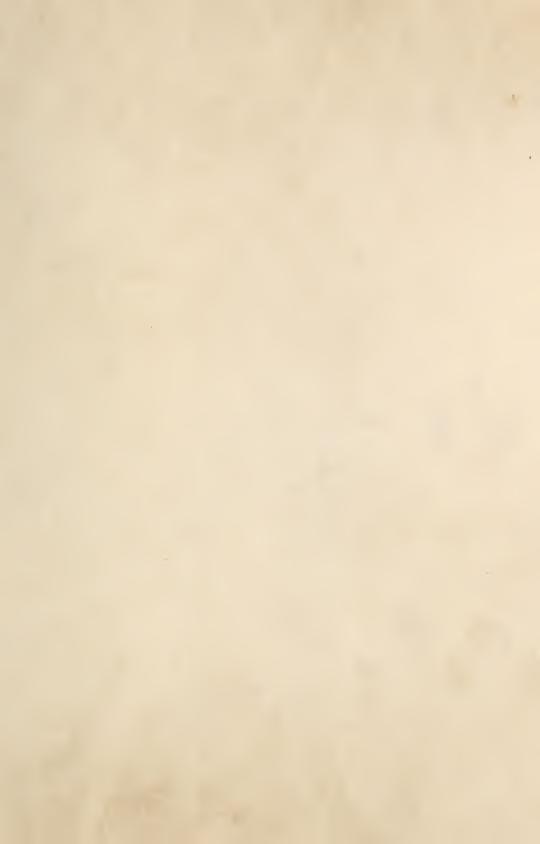
Negro Year Book. An Annual Encyclopedia of the Negro. 1914-15. Monroe N. Work, Editor. 25 cents, 446 pp. Negro Year Book Publishing Co., Tus-

kegee Institute, Ala., 1914.

The Folly of Federation Between the Church and the World. By R. E. Neighbour. 64 pp., 10 cents. Charles C. Cook, New York, 1914.

The Evangelical Union. Report of the Churches and Organizations Constituting the Union. 1914 Annual Meeting and Missionary Directory. Evangelical Union, Box 436, Manila, P.I., 1914.

The Italians. A Study of the Countrymen of Columbus, Dante, and Michael Angelo. (Immigrants in the Making Series.) By Sarah Gertrude Pomeroy, A.M. Illustrated. 61 pp. 25 cents, net. Fleming H. Revell Co., New York, 1914.



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